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RULES FOR INTERPRETING THE VULGATE

We can make our minds so like still water that beings gather about us that they may see, it may be, their own images, and so live for a moment with a clearer, perhaps even with a fiercer life because of our quiet.

W. B. Yeats.

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HERMENEUTICS

OR

RULES FOR INTERPRETING THE VULGATE,

ACCORDING TO

THE MIND OF SAINT FRANCIS DE SALES

BY J. J. ISENRING, O. S. F. S.

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HERMENEUTICS ACCORDING TO THE MIND OF ST. FRANCIS DE SALES

Nihil obstat.

THOMAS à K. REILLEY, O. P., S. S. L.

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ABBREVIATIONS

1) ⌈ indicates where quotation from, or reference to, St. Francis de Sales begins.

2) ⌋ indicates where it ends.

3) @ indicates verbatim quotations from St. Francis de Sales.

4) ç indicates quotations **quoad sensum**, or other references to his Works or life.

5) Roman figures after @ or ç indicate the volume of the Annecy edition of the Works of St. Francis de Sales; Arabic figures, the page.

6) D. V. signifies Douay Version.

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Vive † Jesus

Preferatory Remarks

1. In the Brief, dated Rome, Nov. 16, 1877, by which Pius IX declared St. Francis de Sales Doctor of the Church Universal, we read, "Nec praetereundum est, in his lucubrationibus," i. e. Philothea, Theotimo, Epistolis, Concionibus, "ac praesertim in interpretatione Cantici Canticorum, plura Scripturarum aenigmata, quae ad morales et anagogicos sensus pertinent, reserari, enodari difficultates, obscura nova luce perfundi, quibus licet inferre, Deum coelestis sui irrigui gratia influente, sancto huic viro sensum aperuisse ut intelligeret Scripturas, easque pervias doctis indoctisque redderet."

These words justify the attempt of putting together, exemplifying and enlarging upon the rules of interpretation which the Saint sets forth here and there in his Works, and others which it was possible to trace in his actual interpretation, and it is hoped that notwithstanding its host of imperfections this treatise will be helpful to the readers.

2. Some rules may seem to be too little decisive, showing in a great many cases nothing more than that the meaning of Scriptural passages may be this, or possibly that, or perhaps such another. To preclude at the outset such an unsatisfactory conclusion, **let the principle of St. Francis de Sales be the supreme arbiter,** namely that whenever these rules would justify a plurality of literal meanings where there is no adequate reason for so mysterious a composition, or else contradictory interpretations, then that meaning should be supposed to be the literal one which redounds most to the glory of the Divine Goodness, to which be praise forever. Amen.

First Chapter

NATURE, PURPOSE and NECESSITY of HERMENEUTICS

3. **Etymologically Hermeneutics,** derived from ἑρμηνεύω **means science of interpretation, but in the technical sense,** as a branch of Theology, it is distinguished from Exegesis, which also denotes interpretation or science of interpretation, from ἐξηγέομαι, in so far as it gives **the theory which Exegesis applies** in interpreting the Holy Bible.

4. It is manifest that **Hermenutics is of the greatest importance for the priest.** For "what sort of a life could that be in which one would not devote himself to the study of Holy Scripture, whereby we come to know Christ, the life of those believing in Him?" asks St. Jerome (Ep. 30, Ad Paulam). On the other hand [as those who behold the neck of a pigeon, notice its colors varying in divers combinations according to the changes of their postures and distance from the beholders, so it is with those who study Holy Scrip-

tures. They find therein all sorts of conflicting opinions according to the diversity of the passions that move them.] @I, 14f.

5. **To be just, loyal and reverential** towards Holy Writ and its Divine Author it is, then, absolutely required to **follow certain rules in interpreting** its meaning, as is laid down as a fundamental principle by Holy Writ itself: "Understand above all that no prophecy of scripture is made by private interpretation," II Pet. 1, 20, where "private interpretation" certainly includes arbitrary interpretation.

To give and explain these rules is the part and purpose of Hermeneutics.

Second Chapter

THE VARIOUS SENSES

6. As Hermeneutics has for its only purpose to supply the rules for Exegesis, it is divided according to the divisions observed in Exegesis. But exegetes differ in their classifications. St. Francis de Sales praises [Cardinal Bellarmin's exegetic Works and expresses his wish that he would explain some Epistle of St. Paul according to the historic, dogmatic and mystic sense.] çXVIII, 78. Nevertheless we follow in this treatise the distinctions which our Saint makes elsewhere, viz:

A. Literal,
or historic { proper,
{ metaphoric, incl. the anthropopathic.
B. Mystic,
or
spiritual { allegoric,
{ anagogic,
{ tropologic.
C. Isagogic.
D. Mythic.
E. Accommodated.
F. Cabalistic.

It is plain that, strictly speaking, the term s e n s e should be applied only to the meaning which the Holy Ghost intended to convey in speaking through the Holy Scriptures. For this reason "Mythic Sense," "Isagogic Sense," "Cabalistic Sense," "Accommodated Sense" are purely technical terms employed for the sake of convenience and chiefly through deference for the holy Doctor, who expressly uses these terms. "Accommodated Sense" would be better called "Accommodated Use of Scripture Passages," or simply "Accommodation." Again, "Isagogic Sense" is really nothing else but "Textual Criticism Utilized."

Third Chapter

THE LITERAL SENSE

7. **The literal sense is the obvious sense** in which a passage is intended to be understood.

8. **Holy Writ has throughout** all its parts **a literal sense, which is the foundation of the others,** if there are any others; or at least these others must not run counter to the literal sense.

9. **The literal sense is proper or metaphoric.**. It is metaphoric, e. g., in John 10, 7, "I am the door," namely something that has some property in common with a door; John 15, 1, "My Father is a husbandman," not a real husbandman, but He does something similar to what a husbandman is accustomed to do; John 8, 12, "He who followeth Me, walketh not in darkness."

10. It is proper in John 1, 6, "A man was sent by God whose name was John," for this was the name by which that man was known. "Learn of Me, for I am meek," Mat. 11, 29, is likewise not figurative.

In one parable we learn that the kingdom of Heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened, Mat. 13, 33. Here "leaven" must evidently be taken in the proper sense. When, on another occasion, Jesus warned His disciples, saying, "Take heed and beware of the leaven of the Pharisees and Sadducees," they took the word "leaven" in this same sense, the proper sense, believing that He made this remark "because they had forgotten to take bread" with them, Mat. 16, 6. 7. Thereupon he corrected their error, so that "they understood that He said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees . . "; Christ used the word "leaven" in a metaphoric sense.

11. On the other hand, the phrase "to eat some one's flesh" in the metaphoric sense means to criticize, slander him, or maliciously destroy his social or physical existence: Job 31, 31: "If the men of my tabernacle have not said,* Who will give us his flesh, that we may be filled?" Ps. 26, 2: " . . whilst the wicked draw against me, to eat my flesh." Dan. 3, 8 in the original, Chaldee text: "they ate the flesh of the Jews," and ib. 6, 24: "they that had eaten the flesh of Daniel," are translated in the Vulgate respectively: "they accused the Jews," "they that had accused Daniel." Luke 16, 1: " . . a steward was accused unto him that he wasted his goods," is in the Syrian text: "whose flesh was being eaten." Therefore, the words "unless you eat the flesh of the Son of man," John 6, 53, may not be understood in the metaphoric, but only in the proper sense.

---

*Concerning the meaning of this idiomatic conditional clause see no. 150.

12. **Metaphors may be drawn and become allegories. Such allegories, then, belong to the literal, not to the mystic sense,** e. g. IV Kings 14, 9: "And Joas, king of Israel, sent again to Amasias, king of Juda, saying: A thistle of Libanus sent to a cedar tree which is in Libanus, saying: Give thy daughter to my son to wife. And the beasts of the forest that are in Libanus passed and trod down the thistle." The thistle is the king of Juda, and the cedar tree the king of Israel.

13. **One class of biblical metaphors is called** a n t h r o p o - p a t h i c, **namely the figurative language which introduces God as feeling, thinking, speaking or acting after the manner of man.** We have instances in the following passages: "For six days the Lord made Heaven and earth, and on the seventh He ceased"—in Hebrew, "He took breath"—"from work," Exod. 31, 17, as if He had been fatigued by work. Again Gen. 3, 22: "Behold, Adam is become as one of us knowing good and evil: now, therefore, lest perhaps he put forth his hand and take also of the tree of life, and eat and live forever," God speaking thus ironically. Again, in Prov. 1, 26, God is introduced as speaking revengefully, "I also will laugh in your destruction." Gen. 22, 12, the words of the Angel addressed in the name of God to Abraham, "now I know that thou fearest God and hast not spared thy son for My sake," although St. Augustine's interpretation is "I know," that is, "I have made thee know," perhaps based upon Gal. 4, 9: "now, after you have known God, or rather are known by God, how turn you again . . " Quite startling is Ps. 77, 65: "Et excitatus est tanquam dormiens Dominus, tanquam potens crapulatus a vino."

14. **Not seldom,** however, **anthropopathic sentences seem to imply a kind of prophecy of what God incarnate would naturally** feel, e. g. ⌈ Gen. 6, 6. 7: "It repented Him that He had made man." God does not express grief for having made man as to his creation, but for the sufferings which His Son incarnate would undergo for the restoration of man; ⌋ @VII, 14f, for this reason Holy Writ says: "being touched inwardly with sorrow of heart." May we not say, moreover, that those words are expressive of the feelings of the human Heart of Jesus Itself and that they are said of It in anticipation?

15. **Under this head come also the numerous addresses to God by the just which, if meant in the proper sense, would be blasphemies.** Such are Ps. 43, 23f: "Arise, why sleepest Thou, O Lord? arise, and cast us not off to the end. Why turnest Thou Thy face away? and forgettest our want and trouble?" Jer. 14, 21: " . . break not Thy covenant with us."

16. Here again we must bear in mind that the language used sometimes by **Saints** would be blasphemous were they not **speaking in quality of types of Christ.** ⌈ Never can you have been startled more than by the reading of two passages in Job, **the one**

in chapter 6, vv. 2f, where Job says: "Utinam appenderentur peccata mea quibus iram merui, et calamitas quam patior, in statera; quasi arena maris haec gravior appareret." What boldness! The other passage is in the ninth chapter, v. 2, where Job says: "Vere scio quod non justificetur homo compositus Deo." Fit the one assertion to the other if you can. But in the last chapter, vv. 7f, it is extremely astonishing to notice that our Lord says that Job has spoken rightly and justly before Him, and commands the friends of Job to take him for their intercessor. I am at a loss to account for this unless these words were spoken in the person of our Lord, as St. Gregory holds in the seventh book of his Morales, ch. 2. For Christ alone, owing to His infinite dignity, could say in very truth that the least of His afflictions was greater beyond comparison, than all the sins committed by His "members," which He calls His own sins.] @VII, 71.

17. **In case of reasonable doubt** whether the proper or the metaphoric sense is the true one, **the presumption stands in favor of the proper sense.** See no. 36. The metaphoric sense—not the allegoric strictly so called; see no. 268.—must be presumed to be the literal sense in such books, or parts of books, as Canticle of Canticles, being as they are, continuous allegories.

18. St. Francis de Sales holds with St. Jerome (Ep. 103), St. Chrysostom (Hom. 7. in I Cor. and Hom. 2., De Cruce et Latrone) and St. Augustine (Conf. L. 12, cc. 18. 19. 26. 30. 31. 32 and De Doctrina Christiana, L. 3, c. 27) that **the literal sense of one and the same word or passage is in many cases multiple.** St. Thomas Aquinas adhered to this opinion also, on the score that the literal sense is that which the author had directly in mind; and that the author of Holy Scripture being God, whose knowledge extends to all things, nothing prevents one and the same passage from having several literal senses (I. q. 1., a. 10). In his Opusculum De Potentia, he maintains it still more emphatically.

Those who reject this opinion allege for their reason chiefly the indefiniteness which a multiple sense would imply. But how often do the best Latin classics employ "quum" doing service at the same time as a causal and as a temporal conjunction! Far from this being considered impractical and confusing, it is, on the contrary, asserted to be both elegant and ingenious.—Is there any vagueness in the following interpretation of Ps. 72, 20: "Velut somnium surgentium, Domine, in civitate tua imaginem ipsorum ad nihilum rediges"? "imaginem ipsorum," i. e. 1. their day dream; their castle in the air; their hobby. 2. this phantom of glory is a true image of themselves; for they are far from being in reality what they seem to be; this glory will perish. 3. ipsos, utpote meram imaginem; imago ipsorum being explained in the same way as "fundamentum Apostolorum," namely "ipsi Apostoli." "Image" is thus taken in three different senses simul-

taneously, not either in the one or the other of the three. They do not exclude each other; they are compatible with each other, and it is more perfect, more after the fashion of Angel-thought to say three different things by one word quite intelligibly, than only one of them at a time.—A confrere was asked by a Protestant lawyer why we did not marry since "it is better to marry than to burn," I Cor. 7, 9. "Yes, it is better to marry than to burn in Hell," was the fiery reply. The lawyer followed the example of the governor Felix, who "being terrified, answered: For this time go thy way; but when I have a convenient time I will send for thee." Acts 24, 25. Would this comment obscure the usual interpretation and not rather supply the reason for the correctness of the usual interpretation, two senses at the same time, but the one justifying the other?

As a matter of fact, [what did Caiphas mean to say by his declaration, "you know nothing. Neither do you consider that it is expedient for you that one man should die for the people and that the whole nation perish not," John 11, 49f, if not that the Romans would not destroy the Jewish commonwealth provided Jesus were killed? çIX, 268. But the contrary happened. This utterance in this literal and true meaning could not, therefore, be a prophecy. Yet the Evangelist states that Caiphas really and truly prophesied, "being the High-Priest of that year," ib. v. 51. It could be a prophecy only in the supposition that those words had another sense besides, even if Caiphas was not aware of it. How many other beautiful things in regard to the death of our Saviour, did not the Jews say without meaning them in the good, but rather in a malicious sense!] @IX, 268. What hindered these utterances from having been intended by Divine providence to be predictions?

19. **Such a multiple sense is neither asserted nor rejected as Menochius and others maintain** in order to make Gen. 47, 31 agree with Heb. 11, 21, saying that both מִטָּה and מַטֶּה , the former meaning "bed," the latter "rod" or "sceptre," were meant by the one unpointed word המטה , this by an admirable providence of God being not yet determined as to its meaning, by points, and consequently by one and the same clause two facts were related simultaneously, namely that Israel leaned (back again) on the head of his bed, i. e. on the pillow, as Genesis relates, and that he adored the top of Joseph's rod or sceptre, as Heb. 11, 21 says.—Since St. Paul, quoting from the Septuagint, brings the text in proof of Jacob's lively faith, the latter text seems to be correct, especially as the reputation of the Septuagint is better than that of the Hebrew Bible. The fact that Onkelos, Jonathan, Symmachus, Aquila and the Peshito must have received the former reading is weighty, it is true, but it does not absolutely prove the correctness of that reading.

20. **To depart from the literal sense may prove extremely perilous.** For this reason St. Paul writes to the Corinthians: "Timeo autem, ne sicut serpens seduxit Evam astutia sua, ita corrumpantur sensus vestri, ut excidant a simplicitate quae est in Christo," II Cor. 11, 3. ⌈ Eve thought the threat of God that she would die if she should eat of the forbidden fruit, had not to be taken so literally as she had first understood it, ⌋ @VIII, 308, as if it were to be understood in a metaphoric, not in the proper sense.

Fourth Chapter

GENERAL RULES FOR THE LITERAL SENSE

21. The fundamental rule is this: With the exception of instances of mental reservation, **understand the words in the exact sense in which they were intended to be understood by those to whom they were addressed.** To this end observe the following general rules.

FIRST GENERAL RULE

22. **Follow the Interpretation Authoritatively Given by the Church.**

This is only a corollary to ⌈ St. Augustine's maxim, "For my part, I would not believe the Gospel unless the authority of the Catholic Church moved me thereto." (Contra Episc. Fund. C. 5.) ⌋ @I, 174. Remember also St. Francis de Sales' quaint saying, ⌈ We must believe the Scriptures in the sense in which the Church gives them to us, and we must believe the Church as the Scriptures command. ⌋ @II, 193.

23. **The Church defines the literal sense**

a) negatively, **by condemning certain interpretations.** Thus Theodore of Mopsuestia was condemned by the Fifth Oecumenical Council for attributing only a metaphoric sense to the words "Jesus breathed on them and said: Receive the Holy Ghost," John 20, 22; so also the Council of Trent (Sess. 24, De Poenit., can. 3) condemned the interpretation of "whose sins you shall forgive, they are forgiven," John 20, 23, to the effect that by these words nothing but the power of preaching the Gospel was given, not the power of absolving from sin.

24. b) positively, **by declaring the true meaning of a passage.** The Council of Trent, e. g. declared (Sess. 7, De Bapt., can. 2) that the words "nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest introire in regnum Dei," John 3, 5, must be understood of the Sacrament of Baptism. The same Council defined (Sess. 13, c. 1) that the words "this is My Body," Mat. 26, 26; Mark 14, 22; Luke 22, 19; I Cor. 11, 24, must be understood not in a figurative, but in the proper sense.

25. Scholion. But when Responses or similar parts of the Roman Breviary or Rituals openly favor one sense of a Scripture text mooted by theologians, rather than another, the circumstance requires, indeed, respect for this opinion, but nothing more; it is not equivalent to a declaration of the Church.

SECOND GENERAL RULE:

26. Follow the Sentiment of the Church.

Even as Bishops taken singly may err as teachers of faith and morals, but taken as a body, succeeding to the body of the Apostles, are infallible, so may biblical interpretations in public utterances of the Church—with the exception, of course, of designed, supreme authoritative declarations (See previous Rule)—and interpretations current among the faithful be erroneous as were those of the Thessalonians (II Thess. 2, 2), but in this matter too the Lirinensian rule must hold good: "In ipsa Catholica Ecclesia magnopere curandum est, ut id teneamus, quod ubique, quod semper, quod ab omnibus creditum est." Compare Rom. 6, 17; 16, 17.

The Catholic sentiment is expressed in Encyclicals of the Sovereign Pontiffs, Decrees for the Church Universal, Pastoral Letters of the Bishops to their flocks, although in these documents various meanings are attributed to Scripture texts. This very variety goes to show that the Church sanctions those various interpretations if not as simultaneously literal, at least as probable.

27. St. Francis de Sales gives an instance of how this rule was disregarded: [I have seen a person in good society who when some one objected to an expression of hers, the sentence of our Lord, "To him that striketh thee on the one cheek, offer also the other," Luke 6, 29,—immediately explained it in this sense: that as to encourage a child who studies well, we lay our hand lightly with pats upon his cheek to excite him to do better still, so our Lord meant to say: Be so grateful to one who may find you are doing right and may caress you for it, that he may take occasion another time to treat you still better and to caress you and fondle you on both sides. Is not this a glorious interpretation! But the reason she alleged was even better, namely that to understand the text otherwise would be against nature, and that as we must interpret Scripture by Scripture, we find in Scripture that our Lord did not offer His other cheek when the servant struck Him on the one, John 18, 22f.] @I, 190.

28 Scholion. Note, however, that in her liturgy Holy Church employs the accommodated sense more frequently than the literal.

THIRD GENERAL RULE

29. **Follow the Unanimous Consent of the Fathers and Doctors of the Church.**

The Fathers were the hereditary exponents of Sacred Scripture. They were the "doctores" referred to by St. Paul in I Cor. 12, 28; Eph. 4, 11, as appointed by Christ; or at least they were their post-apostolic successors, and so ⌈ the Fathers were the instruments whereby God made known to us the true sense of His word . . ; their doctrine is nothing else than Holy Scriptures explained ⌋ @XII, 311. Their unanimous interpretation must, therefore, be regarded as correct and genuine. The Tridentine and again the Vatican Councils make a formal declaration to this effect (Conc. Trid., Sess. 4, Decretum de edit. et usu sac. libb.; Conc. Vat., Sess. 3, c. 2, De Revel.).

30. Considering the subsequent declaration of the Church, an analogous authority must be assigned to the Doctors of the Church.

31. Scholion. On many points the Holy Fathers vary greatly in their opinions about the literal sense. **In such cases we may** follow none or any of them, provided our own or the one chosen from the Fathers be not contrary to the other rules of interpretation. Only bear in mind the remark of St. Augustine, ⌈ "What moderately sound mind does not realize that the exposition of the Scriptures is to be sought from those who are versed in them?" (Lib. I, De moribus Ecclesiae, c. 1) ⌋ @I, 193, çXII, 308.

32. However, where the interpretations of the doctors are based on unsatisfactory reasons, we may, by means of hermeneutic rules, think out better reasons or better interpretations. Nay, although we take St. Francis de Sales for our guide, we may depart from his interpretation if we discover any oversight on his part or stronger reasons for an interpretation differing from his. Thus when speaking of the difference between Mat. 27, 44 and Luke 23, 39, he remarks: ⌈ St. Matthew says that the thieves who were crucified with our Lord blasphemed, and yet, according to St. Luke only one of them did so.—This the Saint alleges as an instance in support of the true principle that the Sacred Writers often attribute to the whole what is true only of a part. ⌋ çI, 56. But there is no need of having recourse to this rule, which must not be presumed, but demonstrated. D. V. has: "the selfsame things the thieves also, that were crucified with Him, reproached Him with." Mark 15, 32: "And they that were crucified with Him, reviled Him." Luke 23, 39: "and one of those robbers who were hanged, blasphemed Him, saying: If Thou be Christ, save Thyself and us." Now, revile or reproach (ὠνείδιζον) Latin Vulgate, improperabant and convitiabantur, Mat. and Mark respectively) is not nearly the same

as to blaspheme (ἐβλασφήμει) Latin Vulgate, blasphemabat, Luke). A more legitimate conclusion from these texts would seem to be this: At first both thieves made reproaches (ὠνείδιζον) as St. Matthew and St. Mark affirm and St. Luke does not deny; but the one was finally converted, whereas the other, from simple reviling, went as far as to blaspheme (ἐβλασφήμει) as St. Luke affirms and St. Matthew and St. Mark do not deny.

FOURTH GENERAL RULE

33. **Conform to the Analogy of Faith.** By this rule we mean to say that **the interpretation** of Holy Scripture, to be correct, **must not disagree with the clear teaching of Christ and His Church.** It is a negative rule only, i. e. an inpretation which disagrees with this teaching, can not be correct. Hence St. Paul cautions those who in church are authorized to expound and comment on Holy Writ, "to prophesy according to the analogy of faith," Rom. 12, 6.

34. But **the agreement with the analogy of faith does not necessarily import correctness of interpretation.** Thus a worthy layman interpreted the words of our Lord, "the poor you have always with you," John 12, 8, as setting forth a distinctive mark of the true Church: the poor, as a class, will always lean and cling to the Catholic Church. The agreement of this opinion with the clear teaching of Christ can not be challenged, but, nevertheless, it does in no way endorse the statement, inasmuch as it does not go beyond an absence of disagreement with that teaching.

35. To observe this rule **consult standard interpreters,** both ancient and modern, **and, above all, such approved manuals of dogmatic and moral theology** as make ample and scholarly use of the Divine Writings. For, after all, this Sacred Book is not such that from its perusal a heathen, e. g. who had never heard of the Christian religion, would come to know what the Christians—not pseudo-Christians—believe. [Had not all the heretics and even the Jews and others the Scriptures? and yet they did not embrace the faith, but rather were misled by them.] @VIII, 323. For it can not be denied that many Scripture texts are explained away as irrelevant, whereas they would be the very ones which would be invoked as testimonies if the contrary of some article of faith were true. To give an instance: If the Church held the doctrine of the Jansenists on predestination, her doctors would allege among other proofs also Acts 13, 48: "and as many as were ordained to life everlasting, believed." But as the Church condemned their doctrine, this text is explained as not favoring it at all.—Again, if a real distinction between body (σῶμα) soul (ψυχή) and spirit (πνεῦμα) were conformable to Catholic dogma, would not the texts Heb. 4, 12 and Luke 1, 46f be invoked in testimony of it? Luke 1, 46: "And Mary said: My soul (ψυχή) doth magnify the

Lord"—just as admissible as Ps. 62, 2: "For Thee my soul hath thirsted; for Thee my flesh O how many ways!"—"and my spirit (πνεῦμα) hath rejoiced in God, my Saviour." Heb. 4, 12: "For the word of God is reaching unto the division of the soul (ψυχῆς) and the spirit (πνεύματος) of the joints also and the marrow" (σώματος) especially if compared with I Thess. 5, 23: " . . that your whole spirit (πνεῦμα) and soul (ψυχή) and body (σῶμα) may be preserved blame less."

We can not be surprised at this, any more than at the fact that, to judge from the mere act and words of our Redeemer, the washing of one another's feet (John 13, 1-10) should be as truly accepted as a Sacrament as Extreme Unction, were it not for the assurance of the Church to the contrary. God was both the Founder of the Holy Religion and the Author of Holy Writ; but Holy Writ He appointed for the sake of religion, not religion for the sake of the Bible, so that whatever interpretation of the latter would go against this religion, can not, in spite of all appearance to the contrary, be a true interpretation.

FIFTH GENERAL RULE

36. Presume the Proper Sense Where the Metaphoric is Doubtful.

This rule has been incidentally noticed above, no. 17.—Unless it be observed, the Sacred Text would be too open to arbitrary interpretation. The Holy Doctor illustrates the necessity of this precept by the fact that [not one of the four words "This is My Body" was left sound by the sixteenth century Reformers. Andrew Karlstadt tampered with the Hoc, this, giving it the meaning of heic, here, with an utter disregard for the absurdity so introduced: "Eat of this, for My Body is here." Zwingli trimmed the est, is, asserting that it means signifies. Oecolompadius did so with the Corpus, Body, maintaining that it means the symbol of My Body. Luther diluted the Meum, My, saying that since Christ declared, "All things are Mine," He could, of course, rightly say "My."] @VII, 347.

37. But when once the metaphoric sense has been ascertained to be the literal sense, it is not permissible to interpret the same metaphor now in one way and then in another. St. Francis de Sales deplores that this is done so frequently. Thanks to his fidelity to this rule he has left us such an exquisite interpretation of that difficult book, the Canticle of Canticles. This same principle should be well kept in mind in commentaries on the Apocalypse, where "horse" or "hornets" may not be taken to mean one thing in one place, and another in another.

SIXTH GENERAL RULE

38. **Follow the Laws of Human Language.** Words, being conventional signs, are by their very nature imperfect signs of thoughts and emotions. They are frequently even obscure and doubtful and, moreover, greatly subject to changes from various causes. This is why the interpreter of the Holy Bible must endeavor to find out how the Sacred Writer wished his hearers or readers to understand his words; he must endeavor to penetrate the real thought of the writer according to various circumstances which may have affected the writer or his subject matter.

39. This rule is thrown into the following verse:

Quis, scopus, impellens, sedes, tempusque locusque,
Et modus; haec septem Scripturae attendito lector.

40. **Scholion.** Be it remarked here that the division of the Bible into chapters and verses, being often arbitrary, must in no way disconcert the interpreter. Hugo, O. P., of St. Carus, or else Stephen Langton, Archbishop of Canterbury, made the present division in the thirteenth century. St. Francis de Sales in his exposition of the Canticle of Canticles pays no attention to it. In fact, this mechanical device was intended only for the purpose of facilitating the quoting and finding of passages.

I Circumstance: Quis?

41. **Who is the Sacred Writer?** For each one has a style of his own. "Le style, c'est l'homme." What a marked difference there is, e. g., between Solomon and Isaias, between St. John and St. Paul. [The writings of Isaias are wonderfully delightful to read; his words are so savory and fluent and accompanied by an incomparable resource of knowledge; from the very beginning his style is admirable, and he may well be called a river or torrent of eloquence.] @IX, 437.

So have the writings of each of the others their characteristic features. Consequently, the same doctrinal matter may be set forth by different writers very differently, and yet it would be wrong to infer from the difference of style difference of doctrine.

42. **Who are the persons addressed?** [The words, e. g., "The kingdom of God is within you," Luke 17, 20, were addressed by Christ to the Pharisees, against whom He pronounced so many woes for their sins, particularly for their not believing in Him. The words "within you" consequently can not mean "in your hearts, invisible," and the whole sentence can not mean that the Church is invisible. @I, 77. Again, in Mat. 28, 20, "and behold I am with you all days even to the consummation of the world," the phrase "consummation of the world" shows that the promise was made not to the disciples only that were there present, but also to their followers.] @VII, 219.

43. Who are the persons of whom the Sacred Author speaks? Thus the uncomplimentary description which St. Paul made of the Cretans, Tit. 1, 12, refers not to the Cretans of all times, but only to those of the time he wrote that Epistle.

44. Who are the persons whom the Sacred Author introduces as speaking or acting? When he relates words of Achaz, their meaning must be in keeping with the character of Achaz. How, then, must his "non petam" be understood? [Ask thee a sign of the Lord thy God either unto the depth of hell or unto the height of Heaven, said the prophet, Is. 7, 11, to the wicked Achaz, and he answered: I will not ask neither will I tempt the Lord.—O! the wicked man! He feigns to bear an extreme reverence for God, and excuses himself under the color of humility from aspiring to that grace which the Divine goodness offers him. Or does he not know that when God desires to bestow graces upon us, it is pride to decline them?] @III, 148.

Similarly, Pilate's "What is truth?", John 18, 38, can not be taken as a mark of desire to be taught, like the words of the Samaritan woman to Jesus: "I know that the Messiah cometh . . . , therefore, when He is come, He will tell us all things," John 4, 25.

Neglect of this rule is responsible for most of the misquotations from the book of Job and perhaps also from that of the Psalms.

45. Corollary. It is, therefore, greatly to be recommended to biblical students to study well the many traits of character exhibited in the Bible, sometimes by a few master-strokes. How masterly is not the reveling of sinners described in Judges 9, 26f: " . . . the inhabitants of Sichem, taking courage at his (Gal's) coming, went out into the fields, wasting the vineyards, and treading down the grapes: and singing and dancing they went into the temple of their god, and in their banquets and cups they cursed Abimelech."

Note the snarling and bitter character of Dathan and Abiron, the sons of Eliab, in Numbers 16, 12-14: "Moses sent to call Dathan and Abiron, the sons of Eliab. But they answered: We will not come. Is it a small matter to thee, that thou hast brought us out of a land that flowed with milk and honey, to kill us in the desert except thou rule also like a lord over us? Thou hast brought us indeed into a land that floweth with rivers of milk and honey and hast given us possessions of fields and vineyards; wilt thou also pull out our eyes? we will not come."

46. Scholion. In this connection we must note the following question proposed to the Biblical Commission and the official reply of 1905: "Is it lawful for the Catholic exegetist to solve difficulties occuring in certain texts of Holy Scripture, which ap-

pear to relate to historic facts, by asserting that in these we have to deal with a tacit and implicit quotation of a document written by an uninspired author, and that the inspired author did not at all intend to approve or adopt all these assertions, which can not, therefore, be held as free from error?" To this the Commission answered: "In the negative, except in the case when with due regard for the sense and judgment of the Church, it is proved by solid arguments 1. that the Sacred Writer has really quoted the sayings or documents of another; and 2. that he has neither approved nor adopted them, so that he may be considered not to speak in his own name."

II Circumstance: Scopus.

47. The Writer's end in view. Thus when we know that St. John intended to complete the other gospels, we can not be surprised at his omitting to record the institution of the Holy Eucharist as if he deemed it of slight importance. No negative proof against the transubstantiation can, therefore, be construed from his silence, the less, of course, as he supplies the promise of this institution, ch. 6. Again, St. John's general intention of relating nothing of which he has not been an eye witness (I Ep. 1, 1-4), accounts for his omitting the narration of Christ's temptations in the wilderness.

48. Scholion I. The value of this hermeneutic precept is easily seen in Exod. 23, 5, which purposes unmistakably to inculcate love for one's neighbor, whether friend or foe, and mercy even towards beasts. This general trend of the chapter decides which of these two correct transliterations of verse 5 in the Hebrew text, is the one intended by the Sacred Writer: "When thou shalt see the ass of the one hating thee lying under his burden thou shalt beware of releasing him; leaving thou shalt leave (him) with him," or "When thou shalt see the ass .... thou shalt beware of leaving him, untying thou shalt untie (him) together with him." Thus, then, the almost unique paronomasy of this verse is made clear by the known purpose of the Sacred Writer, even if we had not the plain rendering of the Vulgate: "If thou shalt see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shall lift him up with him."

49. Scholion II. In relation to this we point to the remark of St. Francis de Sales that ⌈ it is not ad fidem, but de fide that "the dog which had been with" Tobias and St. Raphael "in the way" to Rages "ran before, and coming as if he had brought the news of their return, showed his joy by his fawning and wagging his tail." Tob. 11, 9. ⌊ @VIII, 117. 329. Many of our modern interpreters declare this to be a mere ornamentation; that possibly Tobias had no dog at all; that the whole

purport of the passage is to set forth the joy of Tobias' home, ex communiter contingentibus. In this supposition it need not be true either that "Tobias went forward, and the dog followed him," 6, 1.—In Mark 10, 17 we read: "And when He (Jesus) was gone forth into the way, a certain man, running up and kneeling before Him, asked Him: Good Master, etc." According to this method, it would be questionable whether the man was really running and whether he was really kneeling down. But where will these interpreters draw the line between mere ornament and inspired truth? Is it because of the trivial nature of such statements that they would rob them of inspiration? But, were not the most contemptible atoms of the universe made by the same God as spoke to mankind through Moses and the rest of the Sacred Writers? *

50. [**The intention of the person introduced by the author as speaking or acting must also be considered.**] @VIII, 153. By this consideration St. Francis de Sales harmonizes the difference in the words of Jairus as reported by the synoptics, Mat. 9, 18; Mark 5, 23; Luke 8, 42. See no. 246. This rule will again be touched upon in connection with the treatment of the association of ideas, nos. 75-77.

III Circumstance: Impellens.

51. **The motive which induced the writer to write.** It must not be confounded with the purpose, although occasionally it coincide with it. Much help comes to the interpreter, e. g., of St. John's gospel from the knowledge of the fact that the denial of Christ's Divinity in the school of Cerinth induced the Evangelist to write his gospel.—St. Paul's purpose in writing the second Epistle to the Thessalonians was to instruct them on the second advent of Christ and to encourage them in the practice of religion. But the motives that induced him to write were the trials they had to endure and the wrong conclusions they had drawn from his first Epistle to them and certain forged letters.

52. **The motive which induced the persons introduced by the Sacred Writer, to say or do what he relates of them.** To give an example: The purpose of Nabuchodonosor's statue and the decree concerning it was to strengthen his power over his empire, but what induced him to employ this means was the difficulty of unifying the disparate portions of his dominion, (Dan. 3, 1-4).

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* More recent terminology would rather exchange these terms de fide and ad fidem, so that we would say: such obiter dicta are objectively true because inspired. At the same time, these objectively true details are embellishments that make the narrative more readable. According to modern terminology they belong ad fidem; on the other hand, since they have no reference to doctrine, miraculous fact or moral teaching, their contents do not entitle them to be styled de fide. Compare the exchange of meaning of subject and object with the modern and the ancients.

53. Furthermore the thing itself which the Sacred Writer meant to say, e. g., the parable about the man who, having found a treasure, covered it up again, and then went and bought the field, Mat. 13, 44, does not say that his acquisition of the treasure was legitimate either then and there or at any time or place; it does not treat this question at all. [Neither is the unjust steward's method of providing for himself commended in Luke 16, 8.] cII, 311.

IV Circumstance: Sedes.

54. **By sedes or context is meant the position and purport of the words of Holy Writ in the mind of the Sacred Writer or in their relation to the characters or momentary dispositions of the persons introduced by him as speaking or acting.** It is of the highest importance, and may be considered in its threefold aspect, viz:

a) the chronologic context (not to be confounded with Tempus)

b) the psychological context (not to be confounded with Quis?)

c) the optical text (not to be confounded with Scopus)

55. **A) By chronological context we mean the time relation of discourses or facts recorded by the Sacred Writer to other discourses or facts connected with the individual or total subject of the Sacred Writer.**

56. To find it we must first establish the chronological order of the biblical narrations, if necessary, by means of contemporary writings and documents. **If the writer is found to have departed from the chronological order, investigate the reason for his doing so.** Thus St. Matthew left clearly aside the chronological order of events in chapters 5-7. What could be the reason? As 4, 23 sufficiently indicates, he did so for the purpose of relating in close succession first the principal teachings and next the principal miracles of Jesus.

57. The following is a good example of utilizing the chronological order to find the literal sense. [After having foretold St. Peter that in his old age he would stretch out his arms and would be led by force, our Lord said to him: "Follow Me," John 21, 18f. St. Augustine asks (Tract. in Joa. 124, c. 1) why our Lord did so, and he answers that those words meant as much as this: With regard to thee, Peter, thou wilt not simply follow Me in death, but even in the manner of death. Euthymius (in Joa. 21) agrees with St. Augustine, while Theophylact (Enarrat. in Joa. 21, post medium) believes that by these words our Lord meant to say: Be My vicar. Both interpretations are acceptable, for our Lord said, "Follow Me" after having said

to Peter two things: First, "Feed My sheep," secondly, "when thou shalt be old thou shalt stretch forth thy hands, etc"; and then He said twice, "follow Me"; the first time just after having predicted his death, John 21, 19, as if to say: Thou shalt be crucified, in order that thou mayest prove feeding My sheep not only with My word, but also with My example; be then a shepherd, My vicar and lieutenant. For the second time He said, "Follow Me," when Peter enquired what would become of St. John, v. 22: John will stay as long as it pleases Me; as for thyself, follow thou Me not only in the vicarship and in the government of My Church,] but also by dying on the cross as I did. @VII, 41.

58. B) **By Psychological context we mean the complex of mutual relation between the dispositions of the mind and heart of the persons connected with some particular passage of Holy Writ, according to the laws of logic and the association of ideas.**

59. I Logical context

[**Words must be understood according to the capacity of the subject matter.**] @II, 165. Consequently note:

60. **When any one element of a phrase or sentence or passage has once been ascertained, no other element may be interpreted in a sense which is incompatible with it.** Examples: St. Francis de Sales rejects [Tertullian's translation of Ps. 91, 13 (L. de Resurrectione Carnis): Justus ut phoenix florebit, although φοῖνιξ signifies this rare and admirable bird as well as the palm tree. But David must have spoken of the latter, for in that and the following verse he plainly compares the just man with trees: the words florebit, cedrus, plantatus prove it.] @VIII, 399.

[The Greek text for the words of Christ, "which shall be shed for you," Luke 22, 20— τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπέρ ὑμῶν ἐκχυνόμενον —clearly shows that what was in the chalice, was not wine, but the Blood of our Saviour. As if one were to say in French: Ceci est la coupe du Nouveau Testament en mon sang, laquelle sera repandue pour vous. For in this way of speaking that which is in the cup must be true Blood, not wine, since the wine was not shed for us, but the Blood, and the cup can not be poured out except by reason of its contents.] @I, 173.

61. Again, Luke 7, 47, "quoniam dilexit multum" does not indicate that Magdalen's love was the cause of many sins being forgiven her, but points to the marks of her great love in consequence of Jesus' having forgiven her many sins, more than He had forgiven Simon. Otherwise, how meaningless would be Christ's introductory parable: "Simon, I have somewhat to say to thee . . A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And as they had not werewith to pay, he for-

gave them both. Which therefore of the two loveth him most? Simon answering said: I suppose that he to whom he forgave most. And He said to him: Thou has judged rightly." Then Christ shows the application of the parable: by the signal marks of love exhibited by Magdalen he should clearly see that many sins have been forgiven her, and by the absence of any such marks in Simon it was noticeable that he was not forgiven many sins, perhaps none at all, although he neither was able to pay his debt to the Lord. He concludes the parable with the remark, "to whom less is forgiven, he loveth less," v. 47, a résumé of Simon's answer, "I suppose that" one of the two debtors loves his creditor more "to whom he forgave more," and of Christ's approval, "Thou hast judged rightly."—In an accommodated sense those words "many sins are forgiven her because she hath loved much" may very appropriately be used to express the Church's doctrine that acts of love blot out sins. But that the foregoing is [the literal interpretation of St. Francis de Sales is plain from his emphatic assertions that neither David nor St. Mary Magdalen nor St. Peter would have loved God so much, had they not previously offended Him so much.]

62. **In the case of an antithesis, the meaning of one member determines that of its opposite.** Thus there is manifestly an antithesis in Ps. 29, 6; "Quoniam ira in indignatione ejus: et vita in voluntate ejus." In the second clause [the Psalmist says that life is in the will of God, not only in as much as our temporal life depends on the Divine will, but also because our spiritual life depends on the execution of His will by us; for by it God lives and reigns in us and gives us life and subsistence in Him.] @V, 79. With this interpretation then, "indignation" is as much as "doing the contrary of God's will," and "wrath," ira, for privation of spiritual life as a consequence. If, in accordance with the rule explained below (no. 182), "indignation" is taken merely as contradictory, not as contrary, i. e. "neglecting or refusing to do the will of God, without doing the opposite of what it bids us do," then indeed, on the strength of the antithesis alone, nothing more beyond the habitus, the possession of life, can be urged. In either case the rule expounded in this paragraph is exemplified by this verse.

The following more pregnant example will illustrate the rule better still. Spirit and flesh are often met together, and this in opposition one to the other. But in as much as both "spirit" and "flesh" have various meanings, the sense of "spirit" (or of "flesh") must be ascertained first, then the sense of "flesh" (or of "spirit") becomes obvious. ["Spirit" may signify things immaterial, imperceptible to the exterior senses, "flesh" must then signify something material, perceptible to the exterior senses: "A spirit hath not flesh and bones," Luke 24, 39.] çIX, 314; "If the Gentiles have been made partakers of their (the saints in Je-

rusalem)spiritual things they ought also in carnal things to minister to them," Rom. 15, 27. "Spirit" may also mean [heavenly or supernatural either by essence or tendency; then "flesh" means terrestial or natural: "And God said: My spirit shall not remain in man forever, because he is flesh," Gen. 6, 3; "Flesh and blood hath not revealed it to thee, but My Father (a spirit, of course), who is in Heaven," Mat. 16, 17; "the spirit is willing indeed, but the flesh is weak," Mat. 26, 41 ;"the law is spiritual, but I am carnal," Rom. 7, 14; "not they that are children of the flesh are the children of God (a spirit)", Rom. 9, 8.] çI, 48; VII, 28. 160.177. "Spirit" may thirdly mean perfect, then "flesh" means imperfect: "I could not speak to you as unto spiritual, but as unto carnal," I Cor. 3, 1; "If a man be overtaken in any fault, you who are spiritual instruct such a one," Gal. 6, 1. Finally, "spirit" may signify immortal, powerful; then "flesh" signifies mortal, weak; "Egypt is man, not God: and their horses, flesh and not spirit," Is. 31, 3.

63. Scholion. Mat. 6, 25 is not contrary to this rule, but rather an example: "ne solliciti sitis animae vestrae quid manducetis, nec corpori vestro quid induamini," which the D. V. aptly renders thus: "Be not solicitous for your life, what you shall eat, nor for your body what you shall put on." For corpori vestro means really materiae or informato, and animae vestrae, formae or informanti; the Greek text has expressly, not πνεῦμα but ψυχή which denotes the soul as the body-enlivening principle that depends, for its connatural union with the body, on material food.

64. **If one member of the antithesis is taken in more than one signification, the other must be understood in the opposite significations accordingly,** as in John 1, 14: ["The Word (a spirit, of course) was made flesh"; "the Word," immaterial, perfect, powerful; "flesh," material, imperfect, weak.] çII, 233; X, 313.

Again, [in II Cor. 5, 21: "Eum qui non noverat peccatum, pro nobis peccatum fecit, ut nos efficeremur justitia Dei in ipso." Who does not see that "peccatum" is first taken in the obvious sense, for iniquity, and afterwards figuratively, for him who bears the punishment for sin?] @I, 372. Therefore, "justitia," which stands in antithesis, must be understood in a twofold manner correlatively, namely as righteousness, and as he that receives the reward for righteousness, although the word "justitia" is used but once. (By the way, another proof of multiplicity of literal sense).

65. Scholion I. These rules concerning antitheses are of very great service. Had they been kept in mind by the interpreters of Gal. 3, 20, they could not have explained the words "Mediator autem unius non est; Deus autem unus est" in more than 250 ways. St. Paul plainly speaks in that chapter, of the superiority of the New Law over the Old; he uses

an antithesis. Therefore, " a mediator is not of one" refers to the Old Law, "but God is one," to the New. Who was mediator of the New Law? Christ. How was Christ as mediator more excellent than Moses the mediator of the Old Law? By this that in the New Law He who grants the promise of conciliation, even Christ, God-made-man, was the same as He who receives this promise of conciliation, whereas Moses was only a go-between for the one party to which alone he belonged and which was to receive the promise of conciliation. Compare Heb. 2, 11: "For both He that sanctifieth and they that are sanctified are all of one. For which cause He is not ashamed to call them brethren," and Eph. 2, 14: "He is our peace who hath made both one."

66. Scholion II. It is not exactly pertaining to, but at least suggested by, this rule that **in cases of alternatives the stress should be carefully laid on the corresponding alternatives,** as e. g. in Mat. 6, 24, where the stress must be put on the verbs; "No man can serve two masters. For either he will hate the one and love the other; or he will sustain the one and despise the other"; not on one and other.

67. [**When Holy Writ asserts something in one place and denies it in another, neither the negative nor the affirmative may be taken absolutely, without restriction.**] @VII, 314. Ps. 4, 6: "Offer up the sacrifice of justice and trust in the Lord"; Osee 6, 6 and Mat. 9, 13: "I desired mercy, and not sacrifice," i. e. not sacrifice without mercy nor mercy without sacrifice; otherwise the Author of Holy Scripture would contradict Himself.—So must we adjust also [James 1, 13, "God tempteth no man," with Gen. 22, 1, "God tempted Abraham"; God tempts no man to lead him into sin, but only to put him to the test, as He did with Abraham.] @VII, 349. Hence the D. V. translates Exod. 15, 25: " . . There He proved (tentavit) him (the people of Israel)," and Wisd. 3, 5: "God hath tried (tentavit) them (His saints) and found them worthy of Himself."

68. Scholion. [**What is said obscurely in one place, is generally said more clearly in some other place of Holy Scripture,** especially in matters of importance or necessity: Exod. 20, 4f: "Thou shalt not make to thyself any graven thing nor the likeness of any thing that is in heaven above, or in the earth beneath nor of those things that are in the waters under the earth (v. 4). Thou shalt not adore them nor serve them (v. 5)." The same commandment runs thus in Leviticus 26, 1: "You shall not make to yourselves any idol or graven thing, neither shall you erect pillars, nor set up a remarkable stone in your land, to adore it"; as was insinuated in Exod. 20, 23, where God inculcates His first commandment in these words: "You shall not make gods of silver nor shall you make to yourselves gods of gold," showing thereby clearly enough that He only forbade the making of images for the purpose of adoring them.] @II, 358.

69. [**What is said in a passage of the kind and, chronologically later, of some species of the kind, must be understood more excellently of this species than of the rest of the kind.** Thus our Lord foretold His Apostles that they would be persecuted for His name's sake: "Behold I send you as sheep in the midst of wolves," Mat. 10, 16; Luke 10, 3; "They will put you out of the synagogues, yea the hour cometh that whosoever killeth you, will think that he doth a service to God," John 16, 2. But later He addressed St. Peter in particular: "Amen, amen, I say to thee when thou wast younger thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old thou shalt stretch forth thy hands and another shall gird thee, and lead thee whither thou wouldst not," John 21, 18, signifying thereby that the prince of the Apostles would have a special privilege of suffering for the sake of Christ.] @VII, 58.

Again, the incident related by St. Luke 5, 10 was of a later date than that related Mat. 4, 19 and Mark 1, 17, as is evident from the circumstance that in Luke 5, 1 m u l t i t u d e s thronged Christ, which was not yet the case on the other occasion. Therefore, Peter was made c h i e f fisher of men.

70. **What is said in a passage of the species and, chronologically later of the kind, can per se not be affirmed or denied of the kind in a more excellent manner than of the species,** in other words the previous rule is not convertible. If the words of our Lord to St. Peter, "whatsoever thou shalt bind upon earth, it shall be bound also in Heaven," Mat. 16, 19, had been said chronologically, later than those addressed to all the Apostles, "Whatsoever you shall bind upon earth shall be bound also in Heaven; and whatsoever you shall loose upon earth shall be loosed also in Heaven," Mat. 18, 18, they would prove that St. Peter's power of binding and loosing was superior to that of the other Apostles. But, as the rule previously explained (no. 69), being a universal affirmative proposition, can not be inverted, nothing can be inferred from Mat. 18, 18 against the supremacy of St. Peter. With regard to the two texts just quoted, in particular, St. Francis de Sales handles the comparison between the two passages wonderfully well in Vol. I, 242-246.

71. Remember that, **per se, the universal affirmative has not a universal, but a particular predicate.**—What absurdities have not heretics read out of Holy Scripture through neglect of this rule! [As "faith justifieth," Rom. 4, 5; Gal. ch. 3, therefore works do not justify, whereas Holy Writ asserts it of both faith and works. —We must hold fast to the written word of God, Rom. 15, 4; Gal. 3, 10; al., therefore we must reject traditions.—We must confess our sins to God, Levit. 16, 21; I John 1, 9; al., therefore we must not confess them to Christ's ministers.—Christ ascended into Heaven, therefore He is not in the Eucharist.] @VIII, 22.

72. **Beware of proving too much by a universal (or singular) negative proposition**, as e. g. "I (Christ) pray not for the world," John 17, 9; therefore Christ never prayed, much less suffered, for the world, for all. John 17, 21 proves that on other occasions He did pray for the world.

73. **The logical context must guide us in certain peculiar changes that are grammatically not apparent.** Exod. 15, 24-26: "Et murmuravit populus contra Moysen, dicens: Quid bibemus? At ille clamavit ad Dominum, qui ostendit ei (Moses) lignum; quod cum misisset (Moses) in aquas, in dulcedinem versae sunt. Ibi constituit ei"— who to whom? God to the people of Israel, as is plain from v. 26,—"praecepta, atque judicia, et ibi tentavit (God) eum (the people), dicens: Si audieris etc."

74 Finally, in investigating the meaning of terms and phrases, **the logical context must guide us according to what will be said in Chap. V.**

75. II Association of ideas.

The psychological laws according to which existing ideas evoke other ideas, are as yet but imperfectly known. Nevertheless we all know that under strong impressions, man is not susceptible of certain other feelings, and that from the abundance of the heart the mouth speaketh, Luke 6, 45. Hence

We must understand words uttered under any kind of strong emotion in a sense which is compatible with that specific kind of emotion, unless an extraordinary interference with it can be proved. Thus [our Lord plainly assured His Apostles that Holy Eucharist was to be His new and everlasting Testament: "This is the blood of the new testament," Mat. 26, 28; "This is the chalice, the new testament in My blood, which shall be shed for you," Luke 22, 20; compare Mark 14, 24 and I Cor. 11, 25; that it was the climax of His love for them: "When the hour was come, He sat down, and the twelve Apostles with Him. And He said to them: "With desire I have desired to eat this pasch with you, before I suffer, etc.", Luke 22, 14-16. "Before the festival day of the pasch, Jesus knowing that His hour was come, that He should pass out of the world, having loved His own who were in the world, He loved them unto the end," John 13, 1; that He wished to leave to His spouse, the Church, a pledge of His abiding love which prompted Him to die for her. How, then, could He under such circumstances and with these interior dispositions, leave to her a mere symbol and pledge of such love? How could He bequeath to us in His last Will and Testament, after such preambles, a figure, as if we belonged to the Mosaic Testament?] @VII, 345f.

76. **Expressions clearly incompatible with the circumstances under consideration must be attributed to habitually or temporarily abnormal dispositions of mind which hindered the proper association of ideas.** E. g. Mark 9, 5 and Luke 9, 33 own that St.

Peter did not know what he said when asking our Lord whether they should pitch three tents in the place where Moses and Elias appeared with our Lord transfigured. This was the case because the vision found his mind wholly unprepared for ideas of so different an order; the previous and the subsequent ideas and feelings were too disparate to be linked together; the proper association of ideas was hindered.

77. **Where the temporary or habitual disturbance of mind can not be proved, words must be taken in a sense which indicates successive affinity of thought.** E. g. the thoughts and feelings as they were expressed successively by the centurion in Mat. 8, 5-10 and Luke 7, 1-9, are linked together in a manner perfectly natural to a man who, on the one hand, wished his servant to be cured by Christ, on the other hand, declared the personal presence of Christ unnecessary and too much of an honor for him. Hence the paraphrasing flows with ease: "Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word" just where Thou art, giving orders to the sickness of my servant, "and my servant shall be healed. For," unworthy as I am, "I also am a man subject" and obedient "to authority," and in turn "having under me soldiers; and" when "I say to this one, Go, . . he goeth, and to another, Come . . he cometh, and to my servant, Do this, . . he doth it"; in short, they obey me, sinful though I am. How much more surely will sickness obey Thee, my Lord.—There is no jolt, no break in the succession of the ideas.

78. **C) By optical context we mean the relation between the biblical words under consideration on the one hand and the thing seen or heard or otherwise perceived by the speaker in a vision or in a preternatural trance on the other hand.**

79. If the revelation is r e t r o s p e c t i v e, i. e. if events of the p a s t were perceived by the Seer, the vision is not properly a prophecy and the following principles do, therefore, not apply to the vision.

80. If the revelation is, on the contrary, p r o s p e c t i v e, i. e. if the Sacred Writer records events to come as having been seen or heard, it is a prophecy in the strict sense. We distinguish prophecies into v e r b a l p r o p h e c i e s and r e a l p r o p h e c i e s according as events to come are announced either by words or by actions, things, or persons. The following principles hold good for both kinds.

81. **Prophecies have generally a remote and a proximate object.** Thus [Ezech. 9, 4-8: "Go through the midst of the city, through the midst of Jerusalem and mark Thou (T) upon the foreheads of the men that sigh and mourn for all the abominations that are commited in the midst thereof, etc" refers to the city of Jerusalem in Palestine, but must be applied also to the spiritual Jerusalem, the Church on earth.—Again, Ps. 71, 2: "Give to the king Thy judg-

ment, O God, etc." refers to our Saviour, although it was directly addressed to Solomon, who was to foreshadow and prefigure Jesus Christ, the prince of everlasting peace.—II Kings 7, 14: "I will be to him a father and he shall be to Me a son" is said primarily of King Solomon, nevertheless, according to Heb. 1, 5, these words refer also to the Saviour of the world. Again, Exod. 12, 46: "neither shall you break a bone thereof" is said of the paschal lamb, but must be understood as a prophecy referring to Jesus Christ. For St. John 19, 36 says expressly that the legs of Jesus were not broken that the Scripture might be fulfilled which says, "os non comminuetis ex eo."] @II, 269f.

82. [**Prophecies are generally more accurately fulfilled in the remote than in the proximate object.**] @II, 271. E. g. [Isaias, in exclaiming, "Prepare the way of the Lord; make straight his path, etc," 40, 1-4, had primarily in view Cyrus, who was to lead the Israelites from their captivity into their own land. But the principle, though remote subject of the prophecy was the coming of our Redeemer, which far more accurately and sublimely fulfilled the prediction.] @IX, 442.

83. Corollary. **Where the supposed remote event predicted is less clearly described in the prophecy than the proximate, the presumption stands against its being the remote object of the prophecy.**

84. Real (as distinguished from verbal) prophecies, or as we may call them, Object prophecies, are not presumed, they must be proved, because otherwise a vast number of merely mystical interpretations that are conflicting with each other, yet are equally probable, would become literal interpretations, which is inadmissible, as a multiple literal sense must always remain consistent with itself. Hence St. Francis de Sales sets forth only as an opinion not to be despised that [Saul was anointed with oil from a little vial, I Kings 10, 1, a fragile vessel, David, on the contrary, from a horn, I Kings 16, 13, a very strong vessel, to denote that Saul's reign would not last, but that David's would."] @VIII, 213.*

St. John tells us 13, 30 that it was night when Judas Iscariot left the supper room to betray his Master; Origen, without rejecting the obvious sense, sees in the physical night the spiritual night in Judas' soul. Similarly St. Augustine (Tract. 48 in Joa.) remarks, "Hiems erat (John 10, 22), et frigidi erant," meaning they were heartless.

Whether, therefore, such a remarkable correspondence between exterior things and events with interior dispositions should be supposed to have been intended as a kind of prophetia realis or

* The whole paragraph from which this remark is taken, is well worth reading, as it shows the Saint's thorough way of studying Holy Scripture.

to have occurred by the providence of God without positive intention, can not well be decided.

85. Scholion I. Holy Scripture furnishes a number of indisputable Object prophecies (prophetiae reales), as e. g. IV Kings 13, 18f: "And he (Elisaeus) said: Take the arrows. And when he (the king) had taken them, he said to him: Strike with an arrow upon the ground. And he struck three times and stood still. And the man of God was angry with him, and said: If thou hadst smitten five or six or seven times, thou hadst smitten Syria even to utter destruction: but now three times shalt thou smite it." Another example is the new garment which Ahias divided into twelve parts ten of which were to fall to the lot of Jeroboam, symbolizing the ten tribes that chose him for their king, III Kings 11, 30 ff.

86. Scholion II. Nevertheless, no matter how directly intended as expression of what the Seer has seen or heard by a prenatural revelation, all prophetiae reales are treated as mystic, and if they occurred in the Old Testament and had reference to the New Testament, they are called types (See no. 269-274). The prophetiae reales thus form a solid link between the literal and the mystic sense of Holy Writ and enhance the value of the latter.

V Circumstance: Tempus.

87. **Consider the time in which the author lived,** because words are liable to change their meaning by degrees. Nathinaei in I Esd. 2, 43 and 8, 17-20 denotes prisoners of war that were reduced to slavery in the service of the conquering people, whereas, with but a slight difference in form, Nethin, it means in Num. 8, 14-16, Levites.

88. [**Consider the time referred to by the author.** For lack of this consideration the Jews continually err, attributing to the first coming of the Messias what is properly said of the second, and the adversaries (Protestants) of the Church err yet more grossly, when they would make the Church such from the time of St. Gregory to this age as it will be at the time of Antichrist.] @I, 68.

89. Scholion I. Hystera prota are not very rare in biblical narrations and to notice them requires some attention. Thus the dream of Joseph related in Gen. 37, 8 is chronologically to be placed after 37, 10. For this latter implies that Rachel was alive when Joseph had the dream, and Rachel was buried before his brothers had such sinister intentions in his regard; see 35, 19. Jacob rebuked him for the idea that even his father and mother (Rachel) would worship him. God must, on account of Jacob's resentment, have substituted the dream about the eleven sheaves only. As a matter of fact, neither his father nor his mother worshipped Joseph with his brothers, the Lord cancelling the first

prophecy and thus punishing as it were Jacob's unbelief and resentment, v. 10, by not permitting him and Rachel to be more prophetically types of the Blessed Virgin and St. Joseph, who worshipped so whole-heartedly Him whom "the saviour of the world," Gen. 41, 45, prefigured. The plural "dreams" in v. 8 confirms this hysteron proton.

90. Scholion II. Copyists substituted sometimes contemporaneous names of places to antiquated ones. In Gen. 14, 14 we are told that "when Abraham had heard that his brother Lot was taken, he numbered of the servants born in his house, three hundred and eighteen well appointed; and pursued them (Chodorlahomor and his party) to Dan." But from Josue 19, 47 and Judg. 18, 29 we learn that Lais or Lessem was the name of the place until the tribe of Dan took possession of it, which they did sometime after the death of Moses, who relates the expedition of Abraham.

91. Scholion III. Vice versa, antiquated names are sometimes used in place of contemporary ones. Anachronisms need, therefore, not startle us.

92. Scholion IV. When speaking of his own time and place, the writer's words may not be interpreted in a sense contrary to the usage of the writer's time and place, for he must have spoken in a manner intelligible to his contemporaries.

VI Circumstance: Locus.

93. **Consider the place where the author lived.** The foregoing Scholion claims this attention.

94. **Consider the place the author refers to,** e. g. "tota terra" may refer to the Holy Land only or to the world at large.

95. Scholion I. Adrian Reland's Palestina ex Monumentis Veteribus Illustrata (Trajecti Batavorum, 1714) is indeed a monumental work itself, from which even modern exegetists may learn a great deal.—Philology, too, has rendered great service to biblical geography, especially when ethnological facts confirm its conclusions. Basing themselves, at least in good part, on philological grounds, St. Francis de Sales, Sanctes Pagninus, Vatablus, Genebrard, Suarez and others thought it [not improbable that Peru in South America was the Ophir whence Solomon imported gold, III Kings 9, 28.] çIV, 95. On the other hand, the American Dr. Carl Peters, who returned from an exploration tour in Africa in January 1900, believes that he has identified Fura, near the eastern entrance to the Lupata gorge, about fifteen miles south of Zambesi, with Ophir, because he derives the name Fura from the semitic Ofur (or Ophir) both of which signify "a mine." He was confirmed in this view by the fact that the inhabitants of Fura have a distinctly Jewish type of face, and by interesting ruins beneath

which, one of the chiefs showed him a large alluvial tract containing gold.

This exemplifies what assistance archeology, philology and other sciences can lend to clear up details of circumstances, not of place only, but of the other six as well.

96. Scholion II. Copyists sometimes changed names of places, as has been said above (no. 90f).

VII Circumstance: Modus.

97. **Study the kind and value of the terms, the grammatical and the syntactical constructions of the text as also the idioms,** if necessary, in the original language or in transliterations, as also parallel and similar passages.—But this leads us to the next chapter.

Fifth Chapter

PARTICULAR RULES FOR THE LITERAL SENSE

FIRST PARTICULAR RULE

98. Consider the Value of the Terms.

Recall to mind the chapters of Dialectics which treat of the Termini, particularly those concerning equivocal and synonymous terms.

99. ⌈ There being fewer words than things to be designated, many words must needs denote more than one thing. Such words are called equivocal terms, and **equivocal terms must be applied** to the one or other of those things accordingly, **secundum subjectam materiam.** ⌋ @II, 165.

Think of the different import which the word "salvus" has in the following passages taken almost at random: Dan. 14, 16 " . . et ait rex: Salvane sunt signacula, Daniel? Qui respondit: Salva, rex." Tob. 5, 26: "Noli flere: salvus perveniet filius noster, et salvus revertetur ad nos." Mat. 19, 25: " . . discipuli mirabantur valde, dicentes: Quis ergo poterit salvus esse?"

When hearing our Saviour say: "I am the light of the world," John 8, 12, and then again, speaking to fishermen: "You are the light of the world," Mat. 5, 14, who is not reminded of St. Bernard's exclamation in his sermon on St. Malachy: "Abbas ille, abbas et ego; sed o abbas, et abbas!"?

And yet in all these biblical quotations there is an analogy. But what when we come to such words as "gallus," which means "rooster" as well as "a Gaul"? Think of "os," the mouth, and "os," the bone, of "malum," the evil, and "malum," the apple.

100. **The interpretation of synonyms requires no less precaution.** Especially must we avoid misunderstanding one word and then attributing the same erroneous idea to its synonyms. ⌈ E. g. figure, likeness, image, sign, remembrance are synonyms. **Not one**

of them excludes the reality of that which it represents, nor does any one of them postulate diversity of substance, but only some difference or other, either accidental or substantial.] @VII, 228.

101. [**Analogum per se sumptum stat pro famosiori significato;** a word that signifies two or more things, one principally and directly, the other by similitude and proportion, when used alone and without limitation, signifies always the thing principally denoted by the word.] @II, 336. [Hence, e. g. the sign of the Cross being the most excellent among signs pure and simple, and in fact the chief sign, of the Son of Man, it can and must be understood rather than any other by the name and term of sign of the Son of Man.] @II, 259. Again, [when in Cant. 2, 1 our Lord says, "Ego flos campi," we must understand by "flos" the one which excels among all the flowers of the field both in odor and beauty.] @IX, 144.

102. In most cases this rule can be confirmed by the article in Greek or Hebrew.

103. Corollary. **When a person who bears the same name as others is prominently spoken of before the latter are mentioned, he or she is presumably to be understood where no distinguishing epithet nor the context clearly points to another person of this name.**

104. For this reason [St. Francis de Sales was right in his answer to the Huguenot who was shocked to see him drive in a beautiful equipage and remarked that the Apostles did not make use of coaches. He replied that Philip drove in the Eunuch's chariot, Acts 8, 31, as himself did in the coach of the king. Later the Saint thought his off-hand answer was not correct in so far as that Philip was the deacon, an apostolic man indeed, but not an Apostle.] Esprit de S. Fr. de S., P. I, sec. 26. This, however, the Saint must have said because it was a common opinion. While in the eighth Book of the Constitutiones Apostolicae (46, 10), which is possibly of the fourth century, that Philip is supposed to have been the deacon, the sixth Book (71), which is older, says on the contrary that it was Philip the Apostle; so also Tertullian (De Bapt. 18) and Polycrates in Eusebius (III, 31; 39). This latter statement we also find in The Life of Christ according to the Visions of Catherine Emmerich, compiled by Clemens Brentano.

105. [**Many words are universal in form, but not in meaning.** Thus Elias complained that there was not one who had not bent his knee in idolatry, III Kings 19, 14, although from v. 18 we see that there were 7000 who worshipped only the true God. So also St. Paul, Phil. 2, 21, complains that all seek their own interest and convenience, and yet towards the end of the epistle he confesses that there were quite a number of good people.] çI, 66. 130. 67.

106. **The meaning of words is necessarily subject to changes and must be determined by circumstances.** This has been explained above (Circumstances).

107. S c h o l i o n. **Technical or otherwise conventional terms must not be treated arbitrarily,** as has been done with Luke 6, 1: "Factum est autem in sabbato secundo primo," about the meaning of which both modern and ancient interpreters are divided.

108 **Give particular attention to the varied meanings of Conjunctions, Adverbs and Prepositions.** In ancient languages they are few in number and, therefore, elastic in meaning. Note in particular the following:

109. "E t" is commonly c o p u l a t i v e, but it is frequently e x p l i c a t i v e, as is easily seen by the following examples: Luke 3, 19f: "But Herod, the tetrarch, when he was reproved by him (John) for Herodias, his brother's wife, and for all the evils which Herod had done, he added also this above all, and (i. e. namely) shut up John in prison," i. e. Herod committed above all this great wrong that he imprisoned John.—John 10, 33: "Jews answered Him: For a good work we stone Thee not, but for blasphemy, a n d" i. e. namely "because that Thou being a man, makest Thyself God."—In the following two instances "and" can be c o n s e q u e n t i a l as well as explicative: Amos 4, 6: " . . I also have given you dulness of teeth in all your cities, a n d want of bread," dulness of teeth, i. e., want of bread, or "from want of bread."—Gen. 3, 16: "I will multiply thy sorrows a n d thy conceptions," thy sorrows, namely those of conceptions, or "the sorrows consequent on thy conceptions."—One manifest example of d i s j u n c t i v e force is sufficient: Acts 3, 6: "Peter said: Silver a n d (or) gold I have none."—It may also be a d v e r s a t i v e, and this in various degrees; I Kings 9, 3f: "And when they had passed through mount Ephraim, and through the land of Salisa, and" i. e. but "had not found them, they passed also through the land of Salim, a n d" i. e. but "they were not there: and through the land of Jemini, a n d" i. e. but "found them not . . "—Gen. 15, 2: "and Abraham said Lord God, . . I shall go without children: a n d" i. e. whereas "the son of the steward of my house is this Damascus Eliezer."—It may be c o n f i r m a t i v e: IV Kings 4, 41: "But he (Elisaeus) said: Pour out for the people, that they may eat: a n d" i. e. for "there was now no bitterness in the pot"; Ps. 5, 12:" . they shall rejoice forever, a n d" i. e. for "Thou shalt dwell in them."—It may be f i n a l : Exod. 3, 10: "But come, and I will send thee to Pharao, i.e. that I may send thee; just like our English idiom, "Come and see" instead of "Come in order to see."—It may be c o n s e c u t i v e : Baruch 3, 24f: "O Israel, how great is the house of God, and how vast is the place of His possessions! It is great a n d" i. e. so great that it "hath no end."—It may be c o n c e s s i v e : Apoc. 1, 17f: "I am the first and last, and alive, a n d" i. e. although "I was dead"; or e m p h a t i c : Apoc.

1, 7: "Behold, He cometh with clouds, and every eye shall see Him, and" i. e. even "they also that pierced Him"; or comparative, as Mark 9, 48: "Omnis enim igne salietur, et" i. e. sicut "omnis victima sale salietur."

110. "Nec" admits of the same significations in the negative sense.

111. "Autem" may stand for etiam, quanquam, igitur: I Kings ch. 1: "Annae autem" i. e. etiam or quoque, as is clear from the previous verse, "dedit (Elcana) partem unam tristis, quia Annam diligebat"—now here there should probably be a comma, not a period—"Dominus autem" i. e. quanquam Dominus "concluserat vulvam ejus." Verse 8 confirms this interpretation. Then, v. 9: "Surrexit autem" i. e. igitur, namely after Elcana had comforted her by his loving words, which alone persuaded her to eat her portion.

112. "Sed" is quite often emphatic, like yea and nay. The D. V. actually translates it at times by one of these particles, as John 16, 2: "They will put you out of the synagogues: yea"—the Latin Vulgate has "sed," the Greek ἀλλά —"the hour cometh, that whosoever killeth you, will think that he doth a service to God."

113. "Donec." Note that this word does not necessarily indicate any change or limit of the preceding conditions of things. This is very evident in Job 27, 5: "Absit a me ut justos vos esse judicem; donec deficiam, non recedam ab innocentia mea." For surely Job did not expect to depart from his innocence after death. St. Luke tells us that the Baptist was in the desert until the day of his manifestation to Israel, 1, 80. From the same Evangelist we learn that St. John remained in the desert even thereafter as long as he was out of Herod's prison, 3, 2-20.

114. "Si". Note, besides nos. 150 and 170, that the Latin Vulgate is, on the whole, a translation from the Greek text, so that in interrogative clauses the "si" should sometimes rather be taken in the sense of the interrogative suffix "ne." So Luke 22, 49: "Domine, si percutimus in gladio?" Ps. 72, 11: "Et dixerunt: Quomodo scit Deus, et si est scientia in Excelso?" Mat. 17, 4: "Si vis facimus tria tabernacula," should probably be understood as Abele Boatti suggests, "Visne facimus etc?" As it was only about the ninth century of the Christian era that the punctuation was introduced into Holy Scripture, the period instead of the interrogation mark can not surprise us.

115. Sometimes "si" should be understood as "utinam," because the Hebrew "im" אִם has often an optative meaning, as e. g. Gen. 24, 42: "Veni ergo hodie ad fontem aquae, et dixi: Domine Deus domini mei Abrahae, si direxisti viam, in qua nunc ambulo . . "

116. "Ut" temporal and "ut" comparative are not considered

here. "Ut" apparently final stands at times for "donec." So Is. 7, 15: "Butyrum et mel comedet ut" i. e. donec "sciat reprobare malum et eligere bonum."

117. "Nequando" is sometimes so far from meaning "lest," that rather a contrary meaning is necessarily implied. II Tim. 2, 25: (servum Dei oportet esse) "cum modestia corripientem eos qui resistunt veritati; nequando Deus det illis poenitentiam . . " De Carrières very intelligently translates: "Il doit reprendre avec douceur ceux qui résistent à la vérité, dans l'espérance que Dieu pourra leur donner un jour l'esprit de pénitence . . "

118. Of Adverbs we will speak here only of "forsitan" and "quasi." Cardinal Newman says of the English idiom "I am sure" that it frequently implies doubt. We must say the contrary of forsitan, forte, forsan; it implies frequently certain, but conditional consequences. This is very apparent from the parallelism in Ps. 54, 13: "Quoniam si inimicus meus maledixisset mihi, sustinuissem utique. Et si is qui oderat me locutus fuisset, abscondissem me forsitan ab eo." Sometimes it expresses irony as e. g. Exod. 14, 11: "Perhaps there were no graves in Egypt, therefore thou hast brought us to die in the wilderness"; and Job 37, 18: "Thou perhaps hast made the heavens with Him."

119. "Quasi" is not seldom equivalent to scilicet, even as its corresponding Greek term ὡς το δηλαδή The same is to be noted for "tanquam" καθώσπερ. John 1, 14: "et vidimus gloriam ejus, gloriam quasi unigeniti," where the analogy of faith requires the sense of "namely." II Cor. 3, 18: "Nos vero omnes revelata facie gloriam Domini speculantes, in eandem imaginem transformamur, a claritate in claritatem, tanquam a Domini Spiritu." By what else could such a transformation be effected? "namely" is, therefore, the meaning of tanquam.

120. Prepositions. "A" means, besides its usual meaning, on account of. E. g. Mat. 18, 7: "Vae mundo a scandalis." Ps. 106, 34: "Posuit terram salsuginem, a malitia habitantium."—Likewise Soph. 1, 7: "Silete a facie Dei"; Hab. 2, 20: "Sileat a facie ejus omnis terra"; Zach. 2, 13: "Sileat a facie Dei"; in all these places we may translate it by through respect of. —It may also mean in reference to, with regard to, about, towards, as e. g. Ps. 27, 1: "Deus meus, ne sileas a me"; Ps. 38, 3: "Silui a bonis," "I kept silence about good things."—Again it means as much as potius quam: Luke 18, 14: "Descendit hic (publicanus) justificatus ab illo (pharisaeo). More frequently it means praeter or praeterquam, as e. g. I Kings 21, 9: "Neque enim est hic alius absque eo," "for there is no other (sword) here but this."—Occasionally it denotes a peculiar state of dependence or ownership: Ps. 11, 5: "Linguam nostram magnificabimus, labia nostra a nobis sunt," "our lips are

our own."—Or again it is equivalent to c o n t r a, as in Ps. 17, 22: " . . nec impie gessi a Deo meo," D. V.: "And I have not done wickedly a g a i n s t my God." This it means not only in a hostile sense, but also in the sense of i n t h e d i r e c t i o n o f; compare the French "du côté de la ville," and the Italian "Venga da noi." So Gen. 13, 11: " . . legitque sibi Lot regionem circa Jordanem, et recessit a b oriente," which is incorrectly translated in more than one vernacular version; the sense is simply: "he departed towards the east."

121. "D e" has, besides its usual construction and significations, a n a r b i t r a r y u s e in the Vulgate. "D e s u b coelo" occurs in Deut. 9, 14; IV Kings 14, 27 and elsewhere, and is conformable to the English "from under heaven." Ps. 77, 70: " . . d e p o s t foetantes accepit eum (David)". Ps. 9, 14: " . . vide humilitatem meam d e inimicis meis," "see my humiliation at the hands of my enemies."

122. "S u p e r" has various meanings too ⌈ Ps. 144, 9: "Miserationes ejus super omnia opera ejus," may imply that the mercies of the Lord are more excellent than all His other works; indeed t h e work of mercy, the Incarnation with all its results, surpasses in excellence all His other works. Or again, i n a l l His works there is mercy, for even in hell He exercises mercy in so far as God punishes the damned less than they deserve. ⌋ @VIII, 281. Ps. 7, 9: "Judica me, Domine, . . secundum innocentiam meam s u p e r m e," generally translated "which is in me."

123. "A d" signifies sometimes rather d e, i n r e f e r e n c e t o. Thus Luke 20, 19: " . cognoverunt enim quod ad ipsos dixerit similitudinem hanc," while v. 9 says expressly that it was addressed to the people.

124. ⌈ "C o r a m in connection with D o m i n u s or D e u s means in good things often o n t h e p a r t o f the Lord; so Ecclus. 11, 28: "Quoniam facile est coram Deo in die obitus retribuere unicuique secundum vias suas"; or again, i n t h e n a m e o f t h e L o r d; so Lev. 16, 30: " . . coram Domino mundabimini"; or t o p l e a s e G o d; so in I Par. 13, 8: "Porro David, et universus Israel, ludebant coram Domino omni virtute . . ," and II Par. 33, 12: "Qui egit poenitentiam valde coram Domino"; or in v e r y t r u t h; so Gen. 27, 7 " . . fac cibos ut comedam, et benedicam tibi coram Domino antequam moriar," and Luke 1, 15: "Erit enim magnus coram Domino."

In bad things it means a g a i n s t t h e L o r d, as offense against Him, as Gen. 6, 11: "Corrupta autem est terra coram Domino"; Gen. 13, 13: "the men of Sodom were . . sinners before the face of the Lord, beyond measure." ⌋ @VIII, 189. In this last text the sense of a g a i n s t t h e L o r d is confirmed by the Hebrew text, which has here expressly ל i. e. against, and not as in the other instances לִפְנֵי

SECOND PARTICULAR RULE

125. Consider the Grammatical Construcction.

The nominative absolute is used for the sake of solemnity or emphasis: Ps. 17, 31: "D e u s, perfecta via ejus," for "Dei via perfecta est." D. V., "As for my God, His way is undefiled." Ps. 125, 1: "I n c o n v e r t e n d o D o m i n u s captivitatem Sion, facti sumus sicut consolati," for "Domino convertente"; D. V., "When the Lord brought back the captivity (i. e. the captives) of Sion, we became like men comforted."

126. S c h o l i o n. **At times the nominative absolute is not expressed, but understood,** as Ps. 9, 4: "In convertendo inimicum meum retrorsum: infirmabuntur, et peribunt a facie tua," where "inimicum" is the object of "convertendo," "Dominus" or "tu" the subject understood; "When the Lord shall turn back my enemy." The D. V. chose the passive construction, thus leaving out the subject implied: "When my enemy shall be turned back: they shall be weakened and perish before Thy face." As for the change from singular to the plural, see no. 152.

127. **Other cases also stand absolutely, for the purpose of solemnity or emphasis.** Ps. 73, 17: "Aestatem et ver, tu plasmasti ea."

128. **The attributive genitive stands often in place of an adjective:** ⌈ Eph. 4, 24, "induite novum hominem, qui secundum Deum creatus est in justitia et s a n c t i t a t e v e r i t a t i s," i. e. "in v e r a s a n c t i t a t e." Col. 3, 14, "bond of perfection," for perfect bond," ⌋ ÇXII, 285. Jer. 51, 19: "Israel is the sceptre of His inheritance," for "hereditary sceptre." ⌈ John 17, 12, "son of perdition," for "doomed man." Luke 10, 6, "son of peace," for "peaceful man." Mark 3, 17, "sons of thunder," for "thundering men." ⌋ ÇVII, 386.

129. **The objective genitive is sometimes peculiarly employed:** Gen. 18, 20: "The cry of Sodom and Gomorrha" for "the cry against Sodoma and Gomorrha." Gen. 3, 24: " . . to keep the way of the tree of life," for "the way to the tree of life."

130. **The accusative of respect or limitation is at times met in the Latin Vulgate:** Ps. 108, 2: "Deus l a u d e m m e a m ne tacueris." The D. V. is here ambiguous: "O God, be not Thou silent in my praise." The sense is: "do not despise the praise I give Thee, O God"; transliterally: "Be not silent with regard to my praise."

131. **The nominative in the Vulgate in place of the accusative in Hebrew.** Without being governed, nouns may, in Hebrew, stand in the accusative to combine a demonstrative with an adverbial meaning. In the Vulgate, these accusatives seem to be rendered by the nominative and without suggesting either the demonstrative or the adverbial meaning. One instance will make it clear.

Ezech. 43, 7: "Dixit ad me: Fili hominis, locus solii mei, et locus vestigiorum pedum meorum, ubi habito in medio filiorum Israel in aeternum." De Carrières translates this passage accurately from the Hebrew: "Fils de l'homme, c'est ici le lieu où je poserai mes pieds," (literally, "les vestiges de mes pieds") "et où je demeurerai pour jamais au milieu des enfants d'Israel," while the D. V., imitating the Latin, makes it appear as if the meaning were "locus solii mei, et locus vestigiorum meorum est ibi ubi habito etc," in other words, as if the phrase "locus etc meorum" were the antecedent of "ubi," whereas the verse should properly run thus: "In hoc loco est solium meum, in hoc loco sunt vestigia pedum meorum, ubi (i. e. et ibi) habito in medio filiorum Israel."

132. **Nouns are repeated to express**

a) multitude: IV Kings 3, 16: "Facite alveum torrentis hujus fossas, et fossas," which the D. V. renders well: "Make the channel of this torrent full of ditches." Ps. 121, 4: "Illuc enim ascenderunt tribus, tribus Domini" may mean "For thither did the multitudinous tribes go up," as well as the oratorical repetition of our English version: "For thither did the tribes go up, the tribes of the Lord."

133. Scholion. With this must not be confounded the repetition of a noun as expressing the double object of factitive verbs, as Ps. 73, 4: "Posuerunt signa sua, signa"; D. V.: "They have set up their ensigns for signs," i. e. their own ensigns as ensigns for all.

134. **b) intensity or emphasis:** Jer. 22, 29: "O earth, earth, earth, hear the word of the Lord." Ps. 67, 21: "Of the Lord, of the Lord are the issues of death."

135. **c) universality or totality:** I Mach. 2, 61: "per generationes et generationes."

136. **d) distribution:** Ps. 86, 5: "Numquid Sion dicet: Homo et homo natus est in ea?" i. e. "this man and that man."

137. **e) variety:** [Ps. 11, 3: " . . in corde et corde locuti sunt," D. V.: "with a double heart have they spoken." Prov. 20, 10: "Pondus et pondus, mensura et mensura, utrumque abominabile est apud Deum," D. V., "Diverse weights and diverse measures, both are abominable before God."] ¢III, 258f.

138. **The feminine for abstract and general terms has, to some extent, slipped from the Hebrew into the Latin Vulgate:** Ps. 26, 4: "Unam petii a Domino, hanc requiram," is an instance. It must not be supposed to be an eliptic sentence for "Gratiam particularem petii etc." The usual form would be, "Unum petii etc."

139. Scholion. The gender of pronouns may offer real difficulties to the interpreter. St. Francis de Sales, in a letter of 21 July 1595, consulted Blessed Peter Canisius on a question of this

kind: ⌈ When in a discussion with Peter Poncet I quoted in support of the freedom of man's will, Gen. 4, 7: "Sub te erit appetitus ejus et tu dominaberis illius," he produced Calvin's objection that the words "ejus" and "illius," refer to Abel, to the effect that Cain would master, "dominaberis," his brother, not sin, an interpretation which Calvin maintains on the score that those pronouns are masculine in Hebrew, while the Hebrew word for sin is feminine. ⌋ @XI, 147. St. Chrysostom, Hom. 18 in Gen., also refers the "ejus" to "Abel," so that the sense would be: "If thou do well . . thou wilt direct Abel's will, he being the younger." Rud. Kittel, in his second and stereotyped edition of the Hebrew text of Genesis, has in a foot note to these words, "Et sub te erit appetitus ejus et tu dominaberis illius," the remark, "forte additamentum." But granted that it is no interpolation, the context suggests the Catholic interpretation, and therefore, certain other anomalies make it probable that here, too, we have to deal with an anomaly. It is surely not more surprising than מאחריו "post se," which refers to Lot's wife notwithstanding its masculine suffix.

140. **Possessive pronouns are often peculiarly employed:** Ps. 55, 5: "In Deo laudabo sermones meos; in Deo speravi"; here "sermones meos" stands for "God's words of promise to me, in which I can trust." So again v. 12: "In me sunt, Deus, vota tua," where vota tua" means "vows to Thee." It is withal a construction met also in prayers composed by the Church, as e. g. "Praesta, quaesumus, omnipotens Deus, ut qui gloriosos Martyres fortes in t u a confessione," i. e. "in confessione tui," or "in confitendo te," "cognovimus, pios apud te in n o s t r a intercessione," i. e. "in intercessione pro nobis," "sentiamus."

141. ⌈ **The present or past tense is used instead of the future,** especially in prophecies, **to point to the certainty of the future event announced.** Ps. 109, 4: "Thou a r t a priest forever, according to the order of Melchisedech." Ps. 21, 19 and Mat. 27, 35: "D i v i s e r u n t sibi vestamenta mea, et super vestem meam m i s e r u n t sortem." ⌋ @VII, 57. ⌈ John 3, 18: "Qui non credideriit, jam j u d i c a t u s est," to express that there is no doubt about his condemnation. ⌋ @III, 237.

142. **The past tense is used instead of the present to express deliberateness of a statement:** "Ps. 115, 10: "C r e d i d i, propter quod l o c u t u s s u m," means as much as "I have come to the full conviction and therefore I declare it." Again v. 11: "Ego d i x i in excessu meo," "being about to die, I declare etc."

142a. **The past tense, instead of the present, is used to express a fact as frequently occurring,** e. g. James 1, 11: "Dives autem (glorietur) in humilitate sua, quoniam sicut flos foeni transibit (v. 10). Exortus est enim sol cum ardore, et arefecit foenum, et flos ejus decidit, et decor vultus ejus deperiit; ita et dives in itin-

eribus suis marcescet." In English we should say, "for [as] the sun rises with a burning heat and parches the grass, so that its flower falls off and the beauty thereof vanishes, so also shall the rich man fade away in his ways."

143. [**Imprecations of the just must be taken as prophecies,** so that the imperative or optative is equivalent to the simple future: Ps. 82, 14: "O my God, make them like a wheel, and as stubble before the wind," means "O my God, Thou wilt make them etc." So also Ps. 68, 26. 28: "Add Thou iniquity upon their iniquity: and let them not come into Thy justice."] @VIII, 81. That imprecations of prophets are predictions is clearly seen in Jer. 18, 22: "Auditur clamor de domibus eorum; adduces enim super eos latrones repente . . "

144. **As for the imperative and the directive future, note the following diagram:**

Imperative or Future	**affirmative**	**in re onerosa debes;** / **in re non onerosa licet;**
	negative	**in re onerosa licet;** / **in re non onerosa non licet.**

To explain the diagram, Exod. 22, 13-15: "If it (a beast of burden in custody of a neighbor) were eaten by a beast, let him (the custodian) bring to him (the depositor) that which was slain, and he shall not make restitution," negative in re onerosa, *licet*, i. e. he is not forbidden to make restitution, but is free to do so or not. "If a man borrow of his neighbor any of these things, and it be hurt or die, the owner not being present, he shall make restitution," affirmative in re onerosa, *debes*, i. e. he is not free to make restitution or not, he is bound to do so. "But if the owner be present, he shall not make restitution," negative in re onerosa, *licet*, i. e. he is not bound to make restitution, but he may if he chooses.

Another example: Gen. 2, 16f: "Of every tree of paradise thou shalt eat," affirmative in re non onerosa, *licet*, i. e. thou mayest eat of every tree or any tree; "but of the tree of knowledge of good and evil thou shalt not eat," negative in re non onerosa, *non licet*, i. e. thou art not allowed to eat of it.

145. **The imperative has, besides its natural import,**

a) the force of a simple future when it is the apodosis of a conditional clause: [Cant. 1, 7: "Si ignoras te, o pulcherrima mulierum, abi post vestigia gregum," i. e. thou wilt surely follow the steps of thy flocks, thy diverse bents, and wilt feed goats, bad emotions, beside the tents of strangers, who glory to be My equals, My rivals, and feed souls with nothing better than air.] @VIII, 80f.

146. **b) the force of a condition if connected with another clause by "and" or "or":** John 2, 19: "Destroy this temple,

and in three days I will raise it up," i. e. "if you destroy this temple I will etc."

147. **c) the force of a condition and a declarative future combined:** This is nothing else but the application of **b)** to **a).** Gen. 17, 1: "Walk before Me, and be perfect," may, therefore, be paraphrased in this manner: I command thee to walk before Me, and if thou dost walk before Me, thou shalt in consequence be perfect. The clause "I command thee to walk before Me" could be omitted, but St. Francis de Sales assumes that a command is implied: ¢VII, 14.

148. **d) the meaning of a simple toleration:** Christ's word, John 13, 27, to Judas Iscariot: "What thou dost, do quickly," and that other to the Pharisees: "Fill ye up then the measure of your fathers," Mat. 23, 32, could not possibly mean a command, since neither Judas nor the Pharisees could do what they did, without sinning. In indifferent things it may merely imply the absence of an objection, as in Mat. 26, 45: "And He said to them (Peter, James and John): Sleep ye now and take your rest."

149. Scholion. Mat. 12, 33, "Aut facite arborem bonam, et fructum ejus bonum; aut facite arborem malam, et fructum ejus malum," is no instance of the foregoing senses, not even of **b),** because the conjunction does not introduce any clause, but only a member of the compound object of the one verb "facite." This imperative is an imperative pure and simple, but the verb "facite" should in all likelihood be understood as in Nah. 1, 3, and some other places, as equivalent to "judicate," "dicite." For the context justifies Carrières' translation, especially when compared with Luke 6, 43 and Mat. 7, 18: namely, "Ou dites que l'arbre est bon, puisque le fruit en est bon; ou dites que l'arbre étant mauvais, le fruit aussi en est mauvais: car c'est par le fruit qu'on connait l'arbre."

150. **Conditional clauses stand very frequently without apodosis when the latter would imply an imprecation: Ps. 131, 2-5:** "If I shall enter into the tabernacle of my house; if I shall go up into the bed, wherein I lie; if I shall give sleep to my eyes, or slumber to my eye-lids, or rest to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob." The principal clause would be some such expression as this: "let such or such a thing befall me."

⌈ In Ps. 88, 36f, "Semel juravi in sancto meo, si David mentiar: semen ejus in aeternum manebit," the first clause is not the apodosis to the following conditional clause, "si David mentiar." The principal clause, not expressed, but understood, would be, "non sum Deus," or something to this effect. The D. V., taking account of this Hebraism, translates simply: "Once I have sworn by My holiness: I will not lie unto David: his seed shall endure forever." ⌋ ¢VII, 210.

This locution occurs even in St. Mark, 8, 12: "Et ingemiscens spiritu, ait (Jesus): Quid generatio ista signum quaerit? Amen dico, vobis, si dabitur generationi isti signum," where the clause "Amen dico vobis" is impossibly the apodosis, since the verb would evidently have to be in the future tense. The meaning must be, "most surely, no sign (such as this generation would wish to see) shall be given it."

151. Scholion. John 6, 63 does not come under this rule, for from the context it is plain that Christ, far from denying, rather asserts His future ascension into Heaven. "Sciens autem Jesus apud semetipsum, quia murmurarent de hoc discipuli ejus, dixit eis: Hoc vos scandalizat? Si ergo," i. e. quid ergo, si videritis Filium hominis ascendentem ubi erat prius?" **It is an eliptic sentence. See no. 170.**

152. **The construction is often abruptly changed from one person or number to another.** Gen. 49, 8-12: "Juda, thee shall thy brethern praise: thy hand shall be on the necks of thy enemies: the sons of thy father shall bow down to thee. Juda (is) a lion's whelp: to the prey, my son, art thou gone up: resting thou hast couched as a lion, and as a lioness, who shall rouse him? The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations. Tying His foal to the vineyard, and His ass, O my son, to the vine. He shall wash His robe in wine, and His garment in the blood of the grape etc." Again, Exod. 12, 22-25: "Nullus vestrum egrediatur ostium domus suae usque mane. Transibit enim Dominus percutiens Aegyptios: cumque viderit sanguinem in superliminari et in utroque poste, transscendet ostium domus, et non sinet percussorem ingredi domos vestras, et laedere. Custodi verbum istud legitimum tibi et filiis tuis usque in aeternum. Cumque introieritis terram etc."

153. ⌈ **In the affirmative, the repetition of the verb either emphasises or intensifies.** Ps. 39, 1, "expectans expectavi." Jer. 51, 3: "Non tendat qui tendit tendens arcum suum," where the D. V. tries to compensate the loss of emphasis through repetition, by that of alliteration: "Let not him that bendeth, bend his bow." Jer. 13, 17: "plorans plorabit . . oculus meus . . ," "my eye shall weep bitterly." Hab. 3, 9: "Suscitans suscitabis arcum tuum," may mean "Thou wilt surely take up Thy bow," or more likely, "Thou shalt vigorously take up Thy bow." ⌋ ¢VIII, 49. 83; XIV, 177f.

154. **In the negative, the repetition of the verb neither emphasizes nor intensifies, but rather denies the completeness of what the verb denotes:** Amos 9, 8: "Non perdendo perdam domum Jacob," i. e. "I will not utterly destroy the house of Jacob." Judges 15, 13: "Occidendo non occidemus te," accord-

ing to the Hebrew, "We will not kill thee outright." The difference between the affirmative and the negative repetition of the verb appears in the one verse 19 of Is. ch. 30: "Populus enim Sion habitabit in Jerusalem; plorans nequaquam plorabis; miserans miserebitur tui; ad vocem clamoris tui statim ut audierit, respondebit." The last clause shows that there will be some weeping, but not much.

155. [**Emphasis or intensity is expressed also by constructions or forms such as the following:** "Thesaurizate vobis thesauros," Mat. 6, 20, meaning, "Lay up to yourselves great treasures." Gen. 2, 17: "morte morieris," i. e. "thou shalt surely die."] çVIII, 83. Joel 2, 28: " . . senes vestri somnia somniabunt, et juvenes vestri visiones videbunt."

156. Scholion. **The emphatic or intensifying construction must no tbe confounded with the defining participial construction:** Is. 38, 19: "Vivens, vivens ipse confitebitur tibi," i. e. "the living will praise Thee as long as he is alive," the counterpart of Ps. 113, 17: "Non mortui laudabunt te, neque omnes qui descendunt in infernum." Again, Acts 5, 4, St. Peter asked Ananias, "Nonne manens manebat, et venumdatum in tua potestate erat?" D. V.: "Whilst it remained," i. e. as long as it was not sold, "did it not remain to thee?"—perhaps better: "remain thine" —"and after it was sold, was it," namely the price therefor, "not in thy power?"

157. **Emphatic or intensifying repetition is sometimes replaced by redundancy,** as Ps. 77, 50: "He made a way for a path to His anger. Ps. 64, 10: "Visitasti terram, et inebriasti eam, multiplicasti locupletare eam," which the D. V. renders well: "Thou hast many ways enriched it." Ps. 36, 2, "quemadmodum olera herbarum cito decident," which might be translated, "exactly like herbs, they shall quickly decay."

158. **Pronouns are frequently redundant without any import, but merely by transliteration from the Hebrew or according to the Hebrew idiom:** Ps. 121, 3: "Jerusalem . . cujus participatio ejus in idipsum." Ps. 73, 2: "Mons Sion, in quo habitasti in eo." In the translation no notice is taken of redundancy unless it seem to be emphatic or intensifying.

159. **Factitive verbs are often used with a preposition to one of the accusatives:** Ps. 9, 10: " . . factus . . refugium"; but Ps. 93, 22: " . . factus in refugium."

160. **In clauses with factitive verbs the terminus ad quem is at times spoken of as terminus a quo:** Gen. 2, 7, "et factus est homo in animaam viventem," i. e. "that which was living and animated became a man," or, if this turn should be offensive to pious ears, "this being, thus animated and enlivened, became in this manner a man." Heb. 1, 7, in the light of the

Greek version is a clearer instance: "Qui facit Angelos suos spiritus." For the Greek has the article prefixed to the second accusative, thus telling us that of those who were spirits, he appoints some as Angels, messengers.

161. **The resultant, instead of the causative verb, is occasionally used:** John 9, 15: "Iterum ergo interrogabant eum Pharisaei quomodo vidisset"; D. V., "how he had received his sight." Verse 18 duplicates the instance.

162. Scholion. Transliterations should not be given as translations. Mat. 7, 9: "Aut quis est ex vobis homo, quem si petierit filius suus panem, numquid lapidem porriget ei?" D. V.: "Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone?" Why should it not rather run in a way people can easily grasp? It might be put thus: "Is there any one among you who, when asked for bread by his child, would offer him a stone?" However, this strong Hebraism only confirms the conviction that the original was written in Hebrew.—Again Acts 13, 25: " . . whose shoes of His feet I am not worthy to loose"; why not "the shoes of whose feet I am not worthy to loose"?

164. **Questions do not necessarily presuppose ignorance on the part of the questioner, no matter how the question be formulated. They may be put**

a) **to learn something:** John 9, 2: "And His disciples asked Him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind?"

165. b) **to elicit confession of truth:** Gen. 3, 13: "And the Lord God said to the woman: Why hast thou done this?" Mark 3, 4: "And He saith to them: Is it lawful to do good on the Sabbath days, or evil?"

166. c) **to instruct:** Luke 24, 18f: "And one of them, whose name was Cleophas, answering, said to Him: Art Thou only a stranger in Jerusalem and hast not known the things that have been done there in these days? To whom He said: What things? etc."

167. d) **to animate affections:** John 20, 13. 15: "They (the Angels) say to her (Magdalen): Woman, why weepest thou? She saith to them: Because they have taken away my Lord: and I know not where they have laid Him . . . Jesus saith to her: Woman, why weepest thou? etc."

168. e) **to express desire:** II Kings 15, 4: "Quis me constituet judicem . . ?" D. V.: "O that they would make me judge over the land." Deut. 27, 67: "Who will grant me

evening? . . who will grant me evening?" as appears from the context, in the sense: "Oh! Would that it were evening!"

169. f) **to take the place of a conditional clause:** Ecclus. 21, 1: "My son, hast thou sinned? do so no more."

THIRD PARTICULAR RULE

170. Consider the Syntactical Construction.

Here and there a verb or other word of import, or even a whole clause must be supplied to complete the construction: Ps. 68, 14: "Ego vero orationem ad te, Domine"; supply "dirigo" or "pronuntio" or some such word. The "ego" is here not an absolute nominative (See no. 125). Mat. 16, 5: "And when His disciples came over the water," supply here "they noticed that," "they had forgotten to take bread."—Rom. 11, 18; "Boast not against the branches. But if thou boast," supply here as the context demands, "remember that" "thou bearest not the root, but the root thee."—Ps. 33, 13: "Quis est homo qui vult vitam, diligit dies videre bonos?" We would insert "aut qui" before "diligit." Ps. 89, 4f: "Quoniam mille anni ante oculos tuos, tanquam dies hesterna, quae praeteriit, et" insert here "tanquam," "custodia in nocte, quae pro nihilo habentur." John 6, 63 referred to in no. 151, requires for its completion the clause set here within parenthesis: "Doth this scandalize you? If then you shall see the Son of Man ascend up where He was before?" (what will you think?)

171. Scholion. In particular, in passionate language the beginning or end of a sentence may be missing. This occurs especially in prophetic passages.

172. **Prophecies begin occasionally with a copulative conjunction.** St. Gregory makes this remark: "Why does he (Ezechiel, passim) begin with 'And it happened'? . . We must bear in mind that even as we behold corporeal things, so do prophets behold spiritual, so that to them many things are present of which we are not aware at all. Hence in the mind of prophets insensible things are so connected with sensible ones that they perceive both and connect their utterance with what they perceive within themselves." In Ez. L. 1, hom. 2.

173. **The negation is sometimes placed where it should not be, were the mind of the speaker not sufficiently known:** Ps. 48, 18, "cum interierit (peccator), non sumet omnia," i. e. "omnia non sumet" i. e. "nihil sumet"; I Tim. 6, 7 tells us so. The D. V. has accordingly, "when he shall die he shall take nothing away."

With this rule in mind it does not seem so difficult to adjust St. John's "Omnis qui natus est ex Deo, non potest peccare, quoniam ex Deo natus est." I Ep. 3, 9, with "Si dixerimus quoniam peccatum non habemus, ipsi nos seducimus et veritas in nobis non

est," ib. 1, 8. More accurately, "non potest peccare" should read, "potest non peccare," namely as a child of God he has it in his power to overcome sin, although many that were once children of God, have fallen into sin.

Our Saviour's reproach to the Pharisees recorded in Mark 7, 11f, "Vos autem dicitis: Si dixerit homo patri aut matri, Corban, quod est donum, quodcunque ex me, tibi profuerit. Et ultra non dimittitis eum quidquam facere patri suo aut matri," must not be made severer than the true fact deserved. The Pharisees did not prohibit the donor from giving any further support to his parent, but they sanctioned his doing nothing more for his parent. Therefore, "non" refers not to "dimittitis," but to "facere." In the D. V. the negation may grammatically refer to either: "And further you suffer him not to do anything for his father or mother."

174. **A dependent clause or particle is not seldom shifted from its proper place:** After our Lord had addressed to the people the parable of the husbandmen, "the chief priests and scribes sought to lay hands on Him that same hour, but they feared the people, for they knew that He spoke this parable to them," namely the chief priests and scribes, Luke 20, 19. A more accurate wording would be: "The chief priests and scribes, knowing that this parable referred to them, sought to lay hands on Him that same hour, but they demurred for fear of the people." Again, Mark 16, 3f: " . . and they said to one another: Who shall roll us back the stone from the sepulchre? and looking, they saw the stone rolled back. For it was very great." This last sentence should follow immediately after the question.

While in these two instances the truth of the thesis is evident, there are passages where this is not the case and where, nevertheless, the correct position is of no small importance.

175. **Repetition of sentences, clauses or phrases denotes**

a) emphasis: Is. 21, 11: "Custos, quid de nocte? custos, quid de nocte?" Ecclus. 3, 23f: each verse concludes with the counsel, "Et in pluribus ejus ne fueris curiosus."

176. **b) intensity;** as we realize from our Saviour's repetition in the garden of Olives: "My Father, if it be possible, let this chalice pass from Me. Nevertheless, not as I will, but as Thou wilt," Mat. 26, 39. 42. 44.

177. **c) documentary nature,** as in genealogies: Gen. ch. 5; Mat. 1, 2-16 are instances. The repetition, often verbatim, of whole passages, for the most part narrations, should likewise be considered as of documentary import, as e. g. the relation of what led St. Peter to receive Cornelius into the Church, Acts ch. 10 and 11. So also Apoc. 7, 4f: "Et audivi numerum signatorum, centum quadraginta quatuor signati ,ex omni tribu filiorum Israel. Ex

tribu Juda duodecim millia signati, ex tribu Ruben duodecim millia signati, etc."

178. **In comparisons expressing equality, the thing compared with another easily takes, syntactically, the place of this other:** Ps. 138, 12 " . . sicut tenebrae ejus ita et lumen ejus," where the regular construction would be, "sicut lumen ejus, ita et tenebrae ejus," as the preceding parallel clause shows: "Et dixi: Forsitan tenebrae ejus conculcabunt me; et nox illuminatio in deliciis meis, v. 11, quia tenebrae non obscurabuntur a te, et nox sicut dies illuminabitur." The D. V. takes account of this peculiarity and translates with great nicety the whole verse: "But darkness shall not be darkness to Thee, and night shall be light as day: the darkness thereof, and the light thereof are alike (to Thee)." So also Jos. 8, 33: "And all the people, and the ancients, and the princes and judges stood on both sides of the ark, before the priests that carried the ark of the covenant of the Lord, both the stranger and he that was born among them," ut advena, ita et indigena." In reality this manner of speaking is only an emphatic inversion, but stronger than the one exemplified in Ps. 36, 6, "et educet quasi lumen justitiam tuam, et judicium tanquam meridiem," where the two synonymous terms "lumen" and "meridiem" stand in comparison, occupy the extreme places.

FOURTH PARTICULAR RULE

179. Consider the Idiomatic Ways of Speaking.

The positive of adjectives is at times replaced by a prepositional phrase with "in": Ps. 28, 4: "The voice of the Lord is in power, the voice of the Lord is in magnificence," i. e. "The voice of the Lord is mighty, the voice of the Lord is doing great things."

180. **"Potius quam" is equivalently expressed by**

a) a prepositional phrase with an adjective or participle used adjectively, in the positive: Luke 18, 14: ". . Descendit hic (publicanus) justificatus ab illo (Pharisaeo)," i. e. "rather than the other." Ps. 4, 8: "A fructu frumenti, vini et olei sui multiplicati sunt," i. e. "they have been enriched more than by the fruit of wheat, wine and oil," or in other words, "than in harvest and vintage."

181. **b) Affirming what would be "potius," and denying its opposite:** Osee 6, 6 and Mat. 9, 13: "Misericordiam volo et non sacrificium." The Lord so far from not wishing sacrifice to be offered to Him, ordered daily sacrifices and appointed the permanent cessation of sacrifice in the Temple as the mark of the expiration of the Old Law. The meaning of the verse is, "I would rather have you be merciful than offer sacrifice to Me." Again, Mat. 9,

13, Mark 2, 17 and Luke 5, 32: "N o n veni vocare j u s t o s, s e d p e c c a t o r e s." He had decidedly come to save all; the just could be called just only through an anticipated application of the merits of His coming, but He came mainly to save those that were as yet sinners.

182. **c) an antithesis:** Mal. 1, 2. 3: "D i l e x i Jacob, Esau autem o d i o h a b u i"; the meaning is, "I preferred Jacob to Esau"; for antecedently there was no reason for hating Esau. Mark 3, 4: "Licet sabbatis bene facére, an male? animam salvam facere, an perdere?" The question can not be whether it is lawful to do an unlawful thing on a sabbath: there would be a contradiction in the terms. The meaning is, "Is it more conformable to the Law to leave a good deed undone on sabbath days rather than to do it? what is more conformable to the Law, to repair an impaired life or not to repair it, if the opportunity offers itself on a sabbath day?" Such an antithesis St. Augustine sees in II Cor. 3, 6, "Littera occidit, spiritus vivificat." For on the strength of this verse he maintains that if we limit ourselves, in reading Holy Writ, to the literal sense "a u t p a r v a m a u t p r o p e n u l l a m a e d i f i c a t i o n e m de divinis lectionibus capiemus," (Sermo 201, de Tempore); "occidere," then, means "minus aut prope nullatenus vivificare," and we might translate the verse thus: "It is not so much the letter as rather the spirit that gives life."

183. **d) "quam" without preceding verb, adverb or adjective in the comparative degree:** Ps. 117, 8f: "B o n u m est confidere in Domino q u a m confidere in homine; b o n u m est sperare in Domino q u a m sperare in principibus." Mat. 18, 8f: "Si autem manus tua, aut pes tuus scandalizat te, abscide eum, et projice abs te; bonum," i. e. "melius," "tibi est ad vitam ingredi debilem, vel claudum, q u a m duas manus vel duos pedes habentem mitti in ignem aeternum." I Cor. 14, 19: "Sed in ecclesia v o l o quinque verba sensu meo loqui, ut alios instruam, q u a m decem millia verborum in lingua"; D. V.: "But in church I h a d r a t h e r speak five words with my understanding, that I may instruct others also, than ten thousand words in a tongue."

184. S c h o l i o n. Regarding the preceding no., c), it is evident, however, that a contrarium in form may not always thus be reduced to a mere contradictorium in sense. Ps. 44, 8, "Dilexisti justitiam et odisti iniquitatem," can under no circumstances mean, "thou has loved justice rather than," or "more than iniquity," or "want of justice."

185. **To express "far more" the superlative may be used:** Heb. 11, 4: "Fide p l u r i m a m," i. e. "multo copiosiorem," "hostiam obtulit Abel q u a m Cain Deo."

186. **An abstract noun is often used in place of a superlative:** Is. 37, 24: "Introibo altitudinem summitatis ejus," i. e. "to the highest summit of the mountain." James 3, 6: "Et lingua ignis est, universitas iniquitatis," i. e. "universalissima iniquitas." "A world of iniquity," is a good translation (D. V.).

187. **The superlative is occasionally expressed by the attributive genitive plural of the same adjective, used adjectively or substantively:** Thus "most holy sacrifice" is often expressed by the term "sanctum sanctorum" or "sancta sanctorum," Lev. 7, 1; 10, 17; 14, 13.

188. **The absolute superlative is often expressed by the attributive genitive "Dei" or "Domini," in the sense of "very," "very great," "sublime," "most excellent," and the like.** This sense is manifest in I Kings 18, 10: "Invasit spiritus Dei malus Saul, et prophetavit," i. e. "An exceedingly wicked spirit took possession of Saul, so that he behaved like a caricature of a prophet," ("prophetavit" being used euphemistically). Again from the parallelism so noticeable throughout Ps. 35, it is clear that "montes Dei" in verse 7 means "montes altissimi." In the sense of our thesis should probably also be understood Luke 6, 12: " . . et erat pernoctans in oratione Dei," and "Agnus Dei" in John 1, 29, al., namely "the lamb par excellence"; and "angelus Domini" in Mat. 1, 20. 24; 2, 15. 19; 28, 2; Luke 1, 11; 2, 9.

189. [**The attributive genitive "dextrae (manus)" or the equivalent "ad dexteram' or "a dextris" declares the thing so qualified, the most excellent of its kind.** "To reign with God," "to be seated with Him on His throne," and synonymous expressions clearly hint to eternal life, the life of the elect. Therefore, Ps. 44, 10: "Astitit regina a dextris tuis" refers to the foremost of the chosen ones, the first among the elect.] çIV, 106.

190. [**Note that in Hebrew the approximate number is not expressed by an intermediate number between the maximum and the minimum, but by either extreme:** e. g. "about 500" would be expressed by "400" or by "600" if these numbers were the limits, without supplying, generally, any clue as to whether the maximum is indicated thereby or the minimum. This, in part, explains the considerable discrepancies between the numbers found in parallel passages. According to I Cor. 10, 8, there fell 23.000 in the desert by the sword upon the command of Moses, but according to Num. 25, 9, as many as 25.000. In both places the meaning must, therefore, be "between 23.000 and 25.000," or "about 24.000."] çVIII, 233.

191. **The cardinal number is sometimes used instead of the ordinal:** Gen. 1, 5: "Factumque est vespere et mane, dies unus." But vv. 8. 13. 19. 23. 31: "dies secundus, tertius, etc." Agg. 1, 1: "In anno secundo Darii regis, in mense sexto, in die una mensis,

factum est etc." Luke 24, 1: "Una autem sabbati," D. V.: "And the first day of the week . . ".

192. Scholion. Unus stands not unfrequently for talis, "such or such a one," as II Kings 15, 2: "Ex una tribu Israel ego sum." So probably also I Mach. 9, 37: " . . ducunt . . filiam unius de magnis principibus Chanaan." "After this it was told Jonathan . . that the children of Jambri . . were bringing the bride out of Madaba, the daughter of such and such a one of the great princes of Chanan."

193. [**When God is said to have minded to act, the sense is: "God will act after a while and by degrees, according to the views of His providence."**] @VIII, 240. This is plain from Jer. 51, 29: "And the land shall be in a commotion, and shall be troubled: for the design (cogitatio) of the Lord against Babylon shall awake, to make the land of Babylon desert and uninhabitable." God had, then, designed, minded to lay Babylon waste. But so far from being executed, the design was even asleep as it were.—Another example proved by history is Jer. 18, 11: "Now therefore tell the men of Juda, and the inhabitants of Jerusalem, saying: Thus saith the Lord:"—this merely indicates that the prophet is not to speak in his own name—"Behold I frame evil against you."

194. [**"The Lord hath spoken," "saith the Lord," and such other words of determination, indicate prompt action.**] @VIII, 240. So Exod. 3, 17: "And I (the Lord) have said the word to bring you forth out of the afflictions of Egypt."

195. **There are certain actions to express which would be too coarse or revolting. In such cases, either the antonym or some euphemistic word is used:** In Job 1, 5 and 2, 5 "to bless God" is used instead of "to curse God." I Kings 18, 10: " . . invasit spiritus Dei malus Saul, et prophetabat," i. e. "mocked" or did something else that was blasphemous.

196. **The occasion or cause of a thing is frequently expressed by the thing itself:** III Kings 12, 30: "Factum est verbum hoc in peccatum," or, to quote the D. V., which applied the rule, "this thing became an occasion of sin." Again, I Kings 17, 29: "Is there not cause to speak?" The Latin has: "Numquid non verbum est?" Similarly Jer. 49, 14: "Auditum audivi a Domino," where "auditum" means the same as "voice," namely the cause of the auditum. I Pet. 3, 14: "Timorem autem eorum ne timueritis," "be not afraid of their threats or of whatever they do to fill you with fear."

197. Vice versa, **the effect is sometimes named by its cause:** Gen. 4, 7: "If thou do ill, shall not sin," i. e. the punishment for sin, for doing ill, "forthwith be present at the door?"—Ps. 68, 28: "Add Thou iniquity," i. e. "punishment for iniquity," "upon their iniquity." [Amos 3, 6 must be understood in the same way:

"Shall there be evil in a city, which the Lord hath not done?", "evil," namely that of punishment, not that of guilt, punishment which follows guilt.] @Esprit de S. F. S. P. III, sect. 42.

198. Scholion. Of course after all, these modes of speech are metonymies as well as so many other expressions which are readily recognized as metonymies, e. g. Ps. 80, 5: "Thou art my patience, O Lord; my hope, O Lord, from my youth."

199. **By a kind of hyperbole, sinners are represented as messengers or agents of God, authorized by Him to do evil, when God's patience or permissive will for providential purposes is to be set forth graphically.** II Kings 16, 10: "The Lord hath bid him (Semei) curse David."

200. This hyperbolic character is even much stronger in such expressions as "Ego induravi cor Pharaonis et servorum ejus," Exod. 10, 1. John 9, 39: "And Jesus said: For judgment I am come into this world: that they who see not, may see, and that they who see, may become blind."

201. Scholion. However, to class with these absolutely such expressions as John 12, 39f, "Therefore they could not believe, because Isaias said again: He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes,* nor understand with their heart, and be converted, and I should heal them," and Luke 8, 10, "To you (Apostles) it is given to know the mystery of the kingdom of God; but to the rest (it is spoken) in parables, that seeing they may not see, and hearing may not understand," is probably less correct than to interpret them as hyperbolical and at the same time as ironical, as the "forte," "perhaps," and the equivalent "quando," "some time" in Acts 28, 27, Mat. 13, 15 and Mark 4, 12, all parallel passages, seem to postulate.

202. **In most of the Old Testament parables that were not mere metaphors, the term of comparison was hid in superfluous details,** more or less numerous according to the estimated intelligence of persons spoken to. This was particularly the case where the listener was not desired to grasp the truth veiled in the parable before the speaker explained it, this to avoid the effect told in Goethe's famous "Man merkt die Absicht und wird verstimmt," (people notice the point and become ill-humored). Nathan's parable related II Kings ch. 12 is an instance of both the fact and the wisdom and necessity of this method.

Quite different it was with the parables of Christ. The vast majority should have been perfectly intelligible to a people so accustomed to parabolic language. From this fact and especially

*To prevent the stress from being laid on "eyes" and "heart," which is wrong, it would be better to say, "that with their eyes they should not see and with their hearts not understand."

from Mark 4, 33, "Et talibus multis parabolis loquebatur eis verbum, prout poterant audire.", we may easily infer the meaning of our Saviour's complaint, "I will speak . . in parables that hearing they may not hear." We may paraphrase it (Mat. 13, 13: Mark 4, 11f) thus: "Although He spoke in parables, the people, through want of good will, did not understand Him." Just as John 12, 37 says: "Whereas (cum autem tanta signa fecisset,) He had done so many miracles before them, they believed not in Him," where "cum," "whereas" has manifestly the meaning of "although."

203. **The secondary cause is frequently passed over:** Job 10, 11: "Thou hast clothed me (O God) with skin and flesh: Thou hast put me together with bones and sinews." Mat. 6, 28ff: "Consider the lilies of the field etc, and if the grass of the field . . God doth so clothe: how much more you, O ye of little faith?"

204. **"Word," "Verbum,"** means very often a fact or subject matter; compare the English "say" and "sake," or the German "sagen," "die Sage," "Sache." Exod. 2, 15: "And Pharaoh heard this word," namely the fact that Moses had killed an Egyptian. Luke 2, 19. 51: "His mother kept all these words in her heart," where "words" stands for an incident with all its circumstances. Eccles. 7, 30: "Who is as the wise man? and who hath known the resolution of the word?" Here it means evidently "subject matter."

205. **"From days to days," "a diebus in dies" means "every year":** Exod. 13, 10: "Thou shalt keep this observance," namely the rite of the Paschal lamb, "at the set time from days to days."

206. **The attributive genitive "dierum" after nouns denoting measures of time expresses the fulness of this measure:** Num. 11, 18-20: " . . you shall eat flesh . . not . . for one day . . but even for a month of days," i. e. "a full month." I Mach. 1, 30: "Et post duos annos dierum misit rex principem . . ", which the D. V. translates by "two full years."

207. **"Dies" may be accompanied by the genitive of a word denoting a measure of time, to the same effect:** Ps. 89, 10: " . . dies annorum nostrorum in ipsis, septuaginta anni," i. e. the full number or stretch of our years in them"—note the redundancy!—"is seventy years." Dan. 10, 2: "In diebus illis, ego Daniel lugebam trium hebdomadarum diebus"; in the next verse it is expressly added: "neque unctus sum, donec complerentur trium hebdomadarum dies."

208. **"Dies humanus" or "dies hominis," in the singular, commonly means "in the estimation of men."** I Cor. 4, 3: "But for me it is a very small thing to be judged by you, or by man's day," i. e. "according to human estimation." Jer. 17, 16: "I have not desired the day of man, Thou knowest.", i. e. "I did not seek to be esteemed by the world."

209. **"Filius" with the attributive genitive of a word denoting measure of time, is equivalent to the Latin "natus" with the measure of time in the accusative:** Hence II Kings 5, 4: "David was thirty years old when he began to reign," for the Latin "Filius triginta annorum erat David." I Kings 13, 1: "Filius unius anni erat Saul cum regnare coepisset" is generally translated "Saul was a child of one year," and interpreted "Saul was as innocent as a child of one year." ÇIX, 255; XIX, 97. However, the letter מ forty, or נ fifty, may have been omitted by the copyist; the omission of נ especially could easily be accounted for by the final ן of בן (ben, filius).

210. **"Filius" with the attributive genitive of a word signifying kindred, stands sometimes for a whole people, the subjects, in general, of a nation:** Gen. 33, 19: "Emitque partem agri in qua fixerat tabernacula, a filiis Hemor, patris Sichem, centum agnis". Nay, sometimes the name of a single man stands for his posterity; especially names of tribal chiefs are mentioned for the whole tribe: I Par. 5, 8f: "And Bala, the son of Agaz, the the son of Samma, the son of Joel, dwelt in Aroer as far as Nebo, and Beelmeon. And eastward he had his habitation as far as the entrance of the desert, and the river Euphrates. For they possessed a great number of cattle in the land of Galaad."

211. **"Filius" with the attributive genitive of a word denoting neither kindred nor measure of time, means simply "such or such a sort of man":** II Kings 2, 7: "Estote filii fortitudinis," is as much as "estote viri fortes," and II Kings 7, 10, "filii iniquitatis" as much as "homines iniqui."

212. **"Unigenitus" and "unicus" may signify "dilectissimus."** Thus in Gen. 22, 2: "Ait illi: Tolle filium tuum unigenitum, quem diligis, Isaac," i. e. "Isaac whom thou lovest as if thou hadst no other son." For Ismael was Abraham's legitimate son born before Isaac. Again, Prov. 4, 3: "Nam et ego filius fui patris mei, tenellus et unigenitus coram matre mea," although I Par. 3, 5 attributes four sons to David by Bethsabee, the mother of Solomon, surely all born before Solomon wrote the proverbs or even before he left boyhood.

213. **"Primogenitus" does not in the least imply that the one so called was followed by any other offspring:** Exod. 12, 12. 29f: "And I . . will kill every first-born in the land of Egypt . . . And the Lord slew every first-born in the land of Egypt . . there was not a house wherein there lay not one dead." Of course, there must have been some families with no other children besides the first-born. The Greek and the Latin tongues have no more an equivalent word for the Hebrew term בכור than the modern languages have. The Hebrew term is no numeral at all and it signifies the first child, only on account of the injunction of the Law that the first-born must be sanctified, i. e. given to the Lord. See

Exod. 13, 3; Num. 3, 45; 18, 15. Something similar obtains in German: the word "Geschwister" suggests sistership, but it does not prove or express it. For if you say "Eines der Geschwister" it may as well apply to a male as to a female child, and the children of two brothers are called "Geschwisterkinder."

214. **"Frater" may have any of the following meanings, besides its strict sense:**

a) **a kinsman;** Gen. 14, 16; 29, 12. 15; Judges 9, 3; a nephew. Mark 6, 3, a cousin, Esther 15, 12, a husband.

b) **one of the same tribe;** Ruth 4, 3.

c) **one of the same nation;** Deut. 17, 15; 22, 2.

d) **one of the same stock;** Num. 20, 14; 23, 7; Amos 1, 9.

e) **an ally;** III Kings 9, 13; 20, 32.

f) **a friend;** Prov. 17, 17.

g) **one holding the same office;** I Mach. 10, 18; 11, 30; II Pet. 3, 15.

h) **a disciple;** Mat. 12, 50; 25, 40.

i) **a fellow-Christian;** Rom. 14, 21; I Cor. 7, 12. 15.

j) **a fellow-man;** James 2, 15.

k) **a likeness;** Job 30, 29 (dragons).

215. **"Deus" may mean**

a) **the true God;** in the singular, generally; but even in the plural: I Kings 4, 8; Dan. 5, 14.

b) **persons holding the place of God;** in general, Ps. 81, 1; 46, 10. Angels, Gen. 16, 13; 31, 11. 13; Moses, Exod. 7, 1. Judges and magistrates, Exod. 21, 6; 22, 8. 28.

c) **the people of God;** collectively, Ps. 81, 6; John 10, 35; individually, ib.

d) **false gods;** Judges 6, 31; II Esdras 9, 18.

e) **the devil;** II Cor. 4, 4.

216. **"Generatio," besides its strict meaning,** as in Is. 66, 9: " . . si ego, qui generationem tribuo, sterilis ero?", and Mat. 1, 18: "Christi autem generatio sic erat: Cum esset desponsata mater ejus Maria Joseph, antequam convenirent, inventa est in utero habens de Spiritu Sancto.", **signifies**

a) **lineage or pedigree:** Gen. 5, 1: "Liber generationis Adam." Mat. 1, 1: "Liber generationis Jesu Christi, filii David, filii Abraham."

b) **class of people living at the time:** Luke 11, 31: "Regina austri surget in judicium cum viris generationis hujus." Job 8, 8: "Interroga . . . generationem pristinam."

c) **course or stages of life:** Ecclus. 44, 1: "Laudemus viros gloriosos . . parentes nostros in generatione sua." Gen. 6, 9: "Noe, vir justus atque perfectus in omnibus generationibus suis."

217. **'Sanguis," besides its strict meaning, may signify**

a) kindred; John 1, 13; Gal. 1, 16.

b) human nature; Ecclus. 17, 30; Mat. 16, 17.

c) life; Prov. 1, 18; Dan. 13, 62.

d) death; and that under different aspects: violent corporal death: Gen. 42, 22; not violent: Ps. 29, 10; spiritual death: Acts 18, 16.

e) juice; Ecclus. 50, 16; I Mach. 6, 34.

f) otherwise likeness to blood; Ps. 104, 29; Acts 2, 20.

218. **"Facies" has the following meanings:**

a) face, according to the general sense;

b) the sight or perception of some one, in the objective sense: Gen. 3, 8, "abscondit se Adam et uxor ejus a facie Domini Dei," namely, not lest God should see them, but rather lest they should see God.

c) the manifestation of some one, in the subjective sense: Jonas 1, 3: "Et surrexit Jonas, ut fugeret in Tharsis a facie Domini"; namely with a view that God would not again appear to him to appoint him His missionary to Ninive.

d) a cause or motive of some act or disposition of mind or body: Jer. 25, 16: " . . insanient a facie gladii, quem . . mittam." Ezech. 38, 20, "commovebuntur a facie mea pisces . . " Ps. 37, 6, "corruptae sunt cicatrices meae a facie irae tuae."

219. **"In idipsum" has a peculiar meaning, hardly explicable:** Ps. 121, 3: "Jerusalem . . . cujus participatio ejus in idipsum"; the D. V.: "Jerusalem, which is built as a city, which is c o m p a c t together," i. e. whose quarters or sections are without such gaps as would give it the aspect of a village.—Ps. 33, 4: "Exaltemus nomen ejus in idipsum"; the D. V.: "Let us extol His name together," i. e. i n u n i s o n.—Ps. 4, 9: "In pace in idipsum dormiam et requiescam"; here it means "i n t h i s j u n c t u r e o f c i r c u m s t a n c e s."—Ps. 73, 6: "Quasi in silva lignorum securibus exciderunt januas ejus in idipsum"; D. V.: "As with axes in a wood of trees, they have cut down a t o n c e the gates thereof."—Ps. 49, 7: "Egrediebatur foras, et loquebatur in idipsum"; D. V.: "He went out and spoke t o t h e s a m e p u r p o s e."—Ps. 61, 10, "Mendaces filii hominum in stateris: ut decipiant ipsi de vanitate in idipsum"; D. V. " . . the sons of men are liars in the balances; that by vanity they may t o g e t h e r deceive."

220. S c h o l i o n. W i t h t h i s i d i o m m u s t n o t b e c o n f o u n d e d t h e e m p h a t i c p r o n o m i n a l r e p e t i t i o n, as Ps. 34. 8: " . . captio, quam abscondit, apprehendat eum; et in laqueum cadat i n i p s u m"; D. V., "let the net which he hath hidden, catch him; and into t h a t v e r y snare let him fall."

221. **"Addere" and similar expressions mean, no matter whether accompanied by an infinitive or not, to do the same thing still, or again:** I Kings 3, 21: "Et addidit Dominus, ut appareret in Silo"; D. V. "The Lord a g a i n appeared in Silo." II Kings 14, 10: "Et ait rex: Qui contradixerit tibi, adduc eum ad me, et ultra non addet ut tangat te"; D. V., "bring him to me and he shall not touch thee a n y m o r e." Is. 7, 10: "Et adjecit Dominus loqui ad Achaz"; D. V.: "And the Lord spoke a g a i n to Achaz." Ps. 76, 8: "Numquid . . non apponet ut complacitior sit adhuc?" Ps. 77, 38: "Et abundavit ut averteret iram suam." I Kings 2, 3: "Nolite multiplicare loqui sublimia, gloriantes."

222. **"Inebriare" does not always mean "to surfeit."** Thus in Ps. 64, 10: "Visitasti terram et inebriasti eam." It would have been no benefit, had the rain been too plentiful. For evident reasons of respect, such could not have been the meaning of the chief steward's words to Christ, "quum inebriati fuerint etc." It m e a n s i n r e f e r e n c e t o d r i n k i n g, w h a t "s a t i a t e" o r "f i l l," m e a n s i n r e f e r e n c e t o e a t i n g.

Three numbers have purposely been skipped for students to insert other idioms which they may find.

225. **In a great many cases the meaning of idiomatic expressions can be inferred by means of verbal concordances,** the use of which can not be recommended too much to biblical students. For occasionally an interpreter may be tempted to explain an idiom arbitrarily to suit his thought; a glance at the concordance would set him right. Thus the words of our Lord to His Blessed Mother "Quid mihi et tibi, mulier," John 2, 4, have been interpreted by not a few as an idiom meaning, "we had just the same thought," this in accordance with the Syro-Chaldean idiom still in use in Palestine. But whatever be the meaning of the present day idioms in Palestine, a comparison of the passages in which this expression occurs, shows that such can not be its meaning, absolutely. II Kings 16, 9f: "Abisai . . said to the king (David): Why should this dead dog (Semei) curse my lord, the king? I will go out and cut off his head. And the king said: What have I to do with you, ye sons of Sarvia?" The Latin Vulgate has conformably to the Hebrew: "Quid mihi et vobis est, filii Sarviae?" Again, III Kings 17, 18: "And she (the widow of Sarepta) said to Elias: What have I to do with thee . . ? quid mihi et tibi est . . ? art thou come that thou shouldst kill my son?" Again, IV Kings 3, 13: "And Elisaeus said to the king of Israel: What have I to do with thee? quid mihi et tibi?" Again, Joel 3, 4: "But what have you to do with Me? quid mihi et vobis? O Tyre and Sidon?" Again, Mark 1, 23f: "And there was in their synagogue a man with an unclean spirit; and he cried out saying: What have we to do with Thee, quid nobis et tibi, Jesus of Nazareth? Art Thou come to destroy us?" In all these passages the locution in question can manifestly

not have the meaning, "we had just the same thought." Read the very different interpretation of John 2, 4 by St. Francis de Sales, ex professo and in extenso, X, 11-15; 321f.—In all liklihood this idiom expresses nothing more, per se, than surprise arising from any kind of strong emotion caused by the disposition, words or acts of another, and, therefore, it borrows its accurate meaning in each individual case from the nature of the emotion—love, hatred, anger, compassion, fear, hope, etc—which can generally be determined by the psychological context.

This leads us to a further rule.

FIFTH PARTICULAR RULE

226. Consider Parallel and Similar Passages.

To find promptly similar and parallel passages, both real and verbal concordances are indispensable. A scholarly article under the title "Is it practicable to preach the epistles of St. Paul?" appeared in the January number 1913 of the Ecclesiactical Review (Philadelphia), which has the following pertinent footnote: "Only those who have made actual experience of it can imagine the illumination afforded by the dry and laborious consultation of a concordance. Often tedious in the extreme, often singularly barren in results, it yet exercises a fascination which only increases with use. Many expressions of St. Paul can only be grasped in their expressive fulness by comparing his varying use of them. We might instance at haphazard his use of the word katargein, to make void. The key to the third chapter of II Cor., perhaps the hardest chapter in the New Testament, is furnished by a study of St. Paul's handling of this word. Again, the expression 'the testimony of Christ' (I Cor. 1, 6) is very puzzling until we look up such parallels as I Cor. 2, 1; II Tim. 1, 8, while, to give one last instance, there is hardly a more instructive word than "Paraclete" in the New Testament."

227. The more synonymous and antonymous expressions he looks up, **so much the more will the student derive therefrom, generally, for passages which are meagre, or not clear, or clear and yet liable to misinterpreation, or apparently clear, but contradictory to others apparently not less clear, or such passages as may be set in greater lustre or completeness.**

228. I Passages which are meagre.

The story of Christ's boyhood is very meagre, and on a scriptural basis it can not easily be enlarged, except by inference, e. g. that Luke 2, 44 (q. v.) gives us to understand that the boy Jesus must previously too have stayed away from His parents for a whole day, spending His time with relatives and even mere ac-

quaintances of the Holy Family, otherwise His "father" and Mother would have looked for Him before evening.

229. What the New Testament relates of His most holy Mother is also very little, though so tremendously weighty, but then, as Father Jungmann, S. J., used to repeat in his lectures in Innsbruck, the ecclesiastically acknowledged prophecies of the Old Testament about her are fairly rich. The liturgical Books supply an abundance of Scripture texts used in the Church's services relating to the Blessed Virgin. To a very great extent, however, nothing more than an accommodated sense is to be sought in them, but in hardly any instance where the temporal origin of the Messias is spoken of, is His Blessed Mother passed over in silence. Comparison between such passages will reveal to the attentive student unexpected and striking parallelisms.

230. As serious a scholar as Sir William Smith made in his Dictionary of the Bible, this remark in regard to Exod. 17, 11: "Aaron is mentioned with Hur, as staying up the weary hands of Moses, when they were lifted up for the victory of Israel (not [in prayer, as is sometimes explained, but) to bear the rod of God (Exod. 17, 9." But in Judith 4, 12 we are expressly told that it was in prayer that Moses kept his hands lifted up. This verse, then, completes somewhat the meagre account, and justifies St. Francis de Sales' interpretation of Exod. 17, 11.] çII, 231. 301.

231. The social condition of the time when "the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose," Gen. 6, 2, is hardly touched upon in Gen. ch. 6, whereas it is described as a time of temporal prosperity by our Lord in Mat. 24, 38: "They were eating and drinking, marrying and giving in marriage, even until that day in which Noe entered into the ark"; compare Luke 17, 28.

232. Melchisedech is spoken of in the Old Testament only in Gen. 15, 18-20 and in Ps. 109, 4, and some pretend to see therein not so much as a suggestion of a sacrifice. In Heb. 5, 10f St. Paul attributes a great importance to the right understanding of the position and significance of Melchisdech, and in Heb., ch. 7, almost from beginning to end, explains and comments on the two passages of the Old Testament in such a way as to prove that those interpreters do not understand them.

233. II Passages which are not clear.

Examples will likewise show the value of this rule: Ps. 33, 3: "In Domino laudabitur anima mea" is translated in D. V., "In the Lord shall my soul be praised." It makes perfect sense and has piously been interpreted of the glory which the soul expects to receive in God; but is this the right literal interpretation? Ps. 43, 9 :"In Domino laudabimur tota die" is unquestionably a parallel passage. The D. V. translates it, "In God shall we glory

all the day long." What induced the translator to translate here the same term so differently, was beyond doubt the other half of this verse 9, "et in nomine tuo confitebimur in saeculum," "and in Thy name we will give Thee praise forever," a manifest parallel to the first half. Hence the meaning of Ps. 33, 3 seems to be not "shall my soul be praised," but "shall my soul glory," conformably to St. Paul's admonition: "Qui gloriatur, in Domino glorietur," I Cor. 10, 17, and this is in fact how St. Francis de Sales understands Ps. 33, 3 in his Theotimus, Bk 5, ch. 8, in fine (ęIV, 285).

234. What can be meant by "the finger of God" in Luke 11, 20, "if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you?" St. Gregory the Great points out (Hom. 10, lib. 1. in Ezech., ante medium): "On the same fact He (Christ) is reported by another evangelist to have said: If I by the Spirit of God cast out devils, then is the kingdom of God come upon you, (Mat. 12, 28). From the comparison of these two passages it is clear that by the finger of God the Spirit of God is meant."

235. Mat. 16, 6: Jesus said to the Apostles: "Take heed and beware of the leaven of the Pharisees and Sadducees." It is, obviously, not clear what leaven means here. The Apostles understood it of the leaven of bread, but Christ corrected their idea and "then they understood that He said" it "of the doctrine of the Pharisees and Sadducees," v. 12). But then this verse seems to contradict those others not less clear, "Jesus spoke to the multitudes and to His disciples, saying: The Scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say, and do not," Mat. 23, 1-3, and the rule given in no. 67 must be applied. Luke 12, 1: "But when great multitudes stood about Him . . He began to say to His disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy," though spoken under different circumstances, indicates the distinction to be made in the application of that rule, viz: Do according to the doctrine taught by them as representatives of Moses, but according to their private doctrine by which they try to appear better than they are, do ye not; for this would be hypocrisy. This is nothing else than the application of the rule given below, no. 238; but, as this very example shows, the inference could have been drawn from this "parallel" passage, Luke 12, 1, directly, thus, "Beware of the leaven of the Pharisees, Mat. 16, 6, namely of their hypocrisy, Luke 12, 1. It would not do to interpret the difference between Mat. 23, 3 and 16, 12 thus: To the people Christ said: Do —i. e. if you do, I do not mind it—all the Pharisees teach you, though you are not bound to all that; you will thus observe the Law and even go beyond its precepts, which is nothing wrong in

itself; in due time you shall hear instead of the foreshadowing teaching of Moses, the foreshadowed teaching of Christ; but to the Apostles, who had the privilege of being trained by Christ Himself and intimately: Do you beware of the teaching of the Pharisees (not Moses) altogether. And why would this interpretation be illegitimate? Because Mat. 23, 1 says expressly that Jesus told not only the multitude but also His disciples to observe all that the Pharisees, who sat on the chair of Moses, were teaching, and Mat. 23, 1 relates an event chronologically later than that related in Mat. 16, 5-12. By means of the following simple diagram the foregoing explanation will be better retained and used as an example:

Cavete a fermento Pharisaeorum, Mat. 16, 12	Quodcunque dixerint Pharisaei ex cathedra Moysis, facite, Mat. 23, 1-5.
a) quod est doctrina " Mat. 16, 12	
b) quod est hypocrisis " Luke 12, 1	

236. III Passages which are clear and yet liable to misinterpretation.

A very pregnant example of using similar passages in explaining such passages is afforded by the comparison between the dialogues relative to the promise of the Sacrament of Baptism and that of Holy Eucharist by our Blessed Saviour:

John, ch. 3		John, ch. 6
v. 3: Amen, amen, I say to thee, unless a man be born again he can not see the kingdom of God.	Simple statement	v. 35: And Jesus said to them: I am the bread of life; he that cometh to Me shall not hunger; and he that believeth in Me, shall never thirst, etc.
v. 4: Nicodemus saith to Him: How can a man be born when he is old?	Objection	v. 41f: The Jews therefore murmured at Him, because He had said, I am the living bread which came down from Heaven. And
Can he enter a second time into the mother's womb, and be born again?	Reason for objection	they said: Is not this Jesus the son of Joseph, whose father and mother we know? How then saith He, I came down from Heaven?
v. 5: Jesus answered: Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost,	Exactly as before v. 3 v. 35	v. 48: I am the bread of life.
	Some explanation	v. 49f: Your fathers did eat manna in the desert and are dead. Etc.

he can not enter the kingdom of God.	Equivalent to first statement	v. 51: I am the living bread, which came down from Heaven.
v. 6-8: That which is born of the spirit, is spirit, etc.	Some further explantion	v. 52: If any man eat of this bread, he shall live forever: and the bread that I will give, is My flesh for the life of the world.
v. 9: Nicodemus answered and said to Him: How can these things be done?	Renewed objection	v. 53: The Jews therefore strove among themselves, saying: How can this man give us His flesh to eat?
v. 10ff: Jesus answered and said to him: Art thou a master in Israel, and knowest not these things? Amen, amen, I say to thee, that we speak what we know etc.	Assertion of the truthfulness of His statement, enforced	v. 54ff: Then Jesus said to them: Amen, amen, I say unto you: Except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you. He that eateth My flesh and drinketh my blood etc.

Whoever acknowledges in either passage the testimony for a sacramental institution, it seems, can not help acknowledging it in the other, as far as Holy Writ is the guide of our belief.

237. Again, let us suppose you hesitate as to the meaning of Ps. 70, 15f: "Quoniam non cognovi litteraturam, introibo in potentias Domini." First of all you notice a contrast: "quoniam non cognovi litteraturam" refers to a privatio, a defect, "introibo in potentias," on the contrary, to a habitus, a positive good. Recollect now what has been said above about contrasts (no. 62). P o t e n t i a s suggests the synonym v i r t u s. In the verbal concordance you will find a text with virtus in the sense of power, as a habitus, with a phrase to which it stands in opposition, viz: I Cor. 2, 4: "n o n i n . . . s e d in ostensione spiritus et virtutis." Now look up the text in Holy Scripture. It is "Praedicatio mea non in persuasibilibus humanae sapientiae verbis, sed in ostensione spiritus et virtutis." [Humana sapientia and litteratura are manifestly synonyms also, and this now establishes a parallelism, which, consequently, reveals the meaning of Ps. 70, 15f, namely: "I do not trust in human and worldly learning and wisdom, and for this reason God will show forth His working in what I do in accordance with my duty."] ç VII, 104.

238. IV Passages apparently clear, but contradictory to others apparently not less clear.

They should be placed side by side also. Generally either the distinction required according to the rule given above, (no. 67), will readily be found, or a perfect correspondence between the passages as they stand.

239. For example, the triple account of St. Paul's conversion given in Acts, ch. 9, ch. 22 and ch. 26 seems at first conflicting with regard to the light and the voice, but when put side by side, they exhibit a perfect harmony:

St. Paul	"and suddenly a light from heaven shined round about him," 9, 3, but yet he could "not see for the brightness of that light," 22, 10	Object of sight	"A light from heaven above the brightness of the sun" was "shining round" Paul and "them that were with" him, 26, 13, "but they were seeing no man," 9, 7.	Companions
	"He heard a voice," 9, 4, "speaking to" him "in the Hebrew tongue: Saul, Saul, etc," 26, 14ff.	Object of hearing	They were "hearing a voice," 9, 7, but "not the " articulated "voice of Him that spoke with" Paul, 22, 9.	

240. A strikingly similar comparison can be made between Wisdom 17, 4. 5. 6. 19 on the one hand and 18, 1 on the other.

241. That much abused phrase "ut scriptura impleretur" is cleared up by the parallel Gen. 40, 22: "Alterum suspendit [Pharao] in patibulo, ut conjectoris veritas probaretur." Pharao had no intention of fulfilling Joseph's interpretation; he had not even any knowledge of it. And as he was no machine made by God to say or do those things, but did say and do them of his own free will without any stimulus of God in a reprobate sense, it can mean only: God permitted that Pharao spoke and did those things in such a manner that the prediction came true and that Joseph's prevision would be proved.

242. St. Mark 14, 30: "And Jesus saith to him (Peter): Amen, I say to thee, to-day even in this night, before the cock crow twice, thou shalt deny me thrice." Mat. 26, 34: "Jesus said to him: Amen, I say to thee that in this night before the cock crow, thou wilt deny Me thrice." Luke 22, 34: "And He said: I say to thee, Peter, the cock shall not crow

this day, till thou thrice deniest that thou knowest Me." John 13, 38: "Jesus answered him: Wilt thou lay down thy life for Me? Amen, amen, I say to thee, the cock shall not crow, till thou deny Me thrice." These predictions can not be adjusted by saying that if St. Peter denied our Lord thrice before the cock crew at all, he denied Him certainly before the cock crew the second time; for St. Mark mentions a first crowing between the first and the second denial, vv. 68 f, and a second crowing after the third denial, v. 72, "and immediately the cock crew again." But it is quite possible that our Redeemer said to St. Peter in the same discourse, "thou wilt deny Me thrice before the cock crow," meaning the usual morning crow at day break, and then upon Peter's protestation of loyalty, more emphatically and exactly, "before the cock crow twice," implying again that Peter would deny Him thrice before the ordinary morning crow, that is, either before or after the so called midnight crow, which is generally not thought of when we speak of cock crow. Compare Mark 13, 35: "Watch ye, therefore; for you know not when the lord of the house cometh: at even, or at midnight, or at cock crowing, or in the morning."

243. Scholion. For it must not be supposed that a discourse is generally narrated in Holy Scripture word for word, but only in the outlines. Proof of this is Luke 1, 21: "And the people was waiting for Zachary, and they wondered that he tarried so long in the temple." The whole scene of the apparition must have lasted considerably longer than does the mere recital of its narration, vv. 11-20.

244. This should also be borne in mind when the words of the Samaritan woman to her fellow-citizens, "Come and see a man who hath told me all things whatsoever I have done," John 4, 29, are compared with the words which record this manifestation by our Lord: "Thou hast had five husbands: and he whom thou now hast, is not thy husband. This thou hast said truly," John 4, 18.

245. Even when the words, i. e., the variances included, of the Evangelists and other Sacred Writers are sewn together, they must not be expected to be anything like a verbatim report. St. Jerome remarks also (Lib. I, Comment. in c. 2, Mat.) that the "sicut dictum est per prophetas: quoniam Nazaraeus vocabitur" does not quote the saying ad verbum, but expresses summarily what was said by various prophets.

246. **Often, after a moment's reflection, an apparent discrepancy between passages on the same subject supplies a more vivid narration or description.** The following is a good illustration: According to St. Mark, 5, 23, Jairus besought our Lord to come to his house, because, said he, my daughter is at the point of death, in extremis est; St. Luke says, 8, 42, she was dying,

moriebatur, while St. Matthew, 9, 18, makes him say: Lord, my daughter is even now dead, modo defuncta est. There are three ways of adjusting these texts. St. Chrysostom (Hom. 31, al. 32, in Mat. § 1) remarks on the words quoted last, that Jairus amplifies and exaggerates his trial, after the manner of suppliants, pain suggesting the words to those who suffer. For self-love exaggerates both good and evil, acting like wine which strengthens existing humors and bents, increases the poisonous violence of hemlock and the nutritious force of food. St. Augustine (De consensu Evang., lib. II, c. 28) reads in the words of St. Matthew the intention of the father, who asked for the life of his daughter, because, having left her on the point of dying, he supposed her to be dead by that time. Certainly, in interpreting the words of any one, we must always take into consideration his intention. According to a third interpretation, Jairus said first what we read in St. Mark, "my daughter is on the point of death," or "dying" as St. Luke has it, and then, after having received a message from home, added what St. Matthew records, "my daughter has just now died."] @VIII, 152.

247. V Passages susceptible of an agreeable completeness or confirmation.

A good instance has been quoted above, no. 68, others here and there.

248. Let a few more exemplify the principle.—Exod. 9, 23f: "And Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail, and lightning running along the ground: and the Lord rained hail upon the land of Egypt. And the hail and fire mixt with it drove on together: and it was of so great bigness, as never before was seen in the whole land of Egypt since that nation was founded." This incident is more amply described in Wis. 16, 16.17.18.22: "The wicked . . . were persecuted by waters, and hail, and rain, and consumed by fire. And which was wonderful, in water, which extinguishes all things, the fire had more force . . . at one time the fire was mitigated . . at another time . . . it burnt in the midst of water . . . snow and ice endured the force of fire, and melted not . . "

249. Gen. 32, 24 tells us that a man was wrestling with Jacob, but Osee 12, 3, that it was an Angel, which plainly supplies an a priori proof of the spiritual and typical significance of the struggle. Had Jacob's antagonist been merely a man in reality, the typical character of the incident would seem a gratuitous assumption.

250. Acts 9, 4 and 22, 7 speak of St. Paul's fall from the horse, and his alone; but 26, 14 says that all the men who accompanied him, fell to the ground, a circumstance which contributes much towards establishing the miraculous character of the incident.

251. When St. John remarks, 6, 10—Mat. 14, 15-21; Mark 6, 36-44; Luke 9, 12-17 are parallel passages—that "there was much grass in the place" where our Lord miraculously multiplied bread for 5000 men, the chronologist realizes at once that this can not have taken place in the dry season.

252. In the parallel passage to Mat. 21, 19 a similar chronological hint can be gathered from St. Mark, 11, 13, "for it was not the time for figs," and a topographic one from his remark that during His forty days' fast, Christ "was with beasts," 1, 13, parallel to Mat. 4, 1 and Luke 4, 1.

253. **To compare messianic prophecies with records of their fulfilment recorded in the New Testament is a very profitable study.** Nothing else but a striking parallelism between such prophecies and the history of Christ's life and passion and death and kingdom could have merited for Isaias the title of an Old Testament Evangelist.

254. Of course, **care must be taken not to prove too much by parallel, and particularly by passages similar only.** E. g. "Verbum caro factum est," John 1, 14, can not be understood in the same sense as John 2, 9, "aquam vinum factam." It was physically, and, in the unity of nature, also metaphysically impossible for water to become wine without ceasing to be water; the change had necessarily to be a transubstantiation if the water was to become wine, but the Word, considering its Divine nature, could under no circumstances whatever become flesh, man, in such a manner as to cease to be God. In other words, the words "Verbum caro factum est" can not signify a transubstantiation.—Further, both these passages must be understood differently from "peccatum factus est," II Cor. 5, 21, since sin is no substance at all.

Sixth Chapter

THE MYSTIC SENSE

A. In General.

255. As has been stated above, no. 6, the literal sense is also called the spiritual sense. The spiritual sense must, above all, not be confounded—as it far too often is—with the metaphoric literal sense; see no. 9. **It is that sense which contains a practical lesson for the spiritual life and is implied, not directly, but remotely, in the literal sense.**

256. Thus the obvious sense of Deut. 25, 4, "Thou shalt not muzzle the ox that treadeth out thy corn on the floor," is the literal sense. However, in a figurative way at least, if not as a second literal sense by way of a metaphor, it is intended also to [declare that the ministers of the Gospel are entitled to a living; see I Cor. 9, 9 and I Tim. 5, 18.] ç VIII, 191.

Again, [Job (42, 13) "had seven sons and three daughters" in the obvious sense, but the seven sons are indicative of the seven

gifts of the Holy Ghost, and the three daughters, of faith, hope and charity. Job literally "called the name of one daughter Dies, the name of the second Cassia, and the name of the third Cornustibii," or, according to the Septuagint, "Cornu Amaltheae"; but mystically Dies signifies Catholic faith, which is day light in comparison with the faith of the ancient Patriarchs (compare Rom. 13, 12); Cassia signifies hope with its exquisite perfume emanating from Heaven, like the odor which exhaled from Arabia and met Alexander the Great while crossing the gulf of Persia; Cornustibii or Cornu Amaltheae signifies Divine charity, which sparkles with antimony, namely with the abundance of embellishment or grace, or with the abundance of riches.] @VIII, 222f.

257. How important the mystical sense is even in historical Books, appears from St. Augustine's clear exposition of II Cor. 3, 6, Littera occidit, spiritus vivificat: "In lectionibus, quae nobis diebus istis recitantur, fratres carissimi, frequenter admonui, ut non sequamur litteram occidentem, et vivificantem spiritum relinquamus. Sic enim Apostolus ait: Littera occidit, spiritus vivificat. Si enim hoc tantum volumus intelligere, quod sonat in littera: aut parvam aut prope nullam aedificationem de divinis lectionibus capiemus. Illa enim omnia quae recitantur, typus erant et figura futurorum. In Judaeis enim figurata, in nobis, gratia Dei donante, completa sunt."

258. [It is worthy of remark that the same creatures are named in Holy Scripture to signify both good and evil, as in every creature there is something imperfect. Thus the simplicity of the dove is commended, Mat. 10, 16, and her want of courage and fortitude blamed, Osee 7, 11, ! @X, 343. so that all creatures are fit to convey, besides the literal meaning, a mystical one for good or evil.

259. But, **while there is of necessity a literal sense in every Scripture passage, there is not necessarily also a mystical one in each.** E. g. "Thou shalt love the Lord thy God with thy whole heart etc," Deut. 6, 5, al., has no mystical sense.

260. Corollary. [**Those, therefore, who allegorize on everything, are injudicious.**] @Esprit de S. F. S., P. II, sect. 17. This, notwithstanding the truth of what a learned author maintained (Compitum, 1852, Vol. 6, p. 138): "every thing that now seems most distinctly characteristic of Catholics, is seen in the Bible, either delivered as a precept, praised as a virtue, or practised as a logical inference, drawn into action by the just. Catholic manners, down to the minutest details, are biblical manners." But to suppose that all these Catholic manners were foreshadowed by types in the Bible, would be unwarrantable.

261. Nay, to discover the mystical sense in every passage where one may be found, is probably impossible, humanly speaking, nor is it needful. Yet to condemn conjectures,

as long as they are reasonable, would be quite contrary to both the theory and especially the practice of the ancient Fathers, and it is well, too, to note the grave words of so eminent an interpreter as St. Augustine, who, in answer to the question, **"Who understands Holy Scripture?"** gave this summary criterion: "He who realizes that the fulfilment and end of all Divine Scripture is the love of that which is the object of our beatitude, namely God, and the love of that which is capable of enjoying the former with us, namely our neighbor" (De Doctrina Christiana, lib. I, c. 35). "He, therefore, who thinks he has understood the Divine Scriptures or any part of them without having thereby gained anything for this twofold charity, is mistaken. He, on the contrary, who draws such a sense from these writings as thereby to profit charity, without however, maintaining that his interpretation is the genuine sense, such a one, I say, neither risks anything by his mistake, nor does he altogether depart from the truth . . . He may be mistaken, yet so only as a man who, by an oversight, goes out of his way and wanders afield to the place, withal, whither the way would have taken him" (ib. c. 36).

262. **Verbal concordances afford a valuable assistance in the search for the mystical sense** no less than for the literal, principally when the passages compared come from the same author or at least date from the same time or place, e. g., you wish to have a mystic sense of [Ps. 67, 35: "Magnificentia ejus et virtus ejus in nubibus." The verbal concordance quotes under "nubis" Judas v. 12, which calls false teachers "nubes sine aqua." Therefore, clouds in which is God's magnificence and power must mystically be true teachers.—Or again, what is the mystic meaning of Gen. 7, 17: "Multiplicatae sunt aquae et elevaverunt arcam in sublime"? The concordance has under "aqua," "Aquae multae non potuerunt extinguere charitatem," Cant. 8, 7. In this latter verse tribulations are evidently meant by "aquae." Can this be applied to the former text? Perfectly, for with the increase of tribulations the soul that is the throne of God, rises towards the height of perfection. This is confirmed by the example of Jonas, David, Ezechias, and by direct Scripture texts: "per multas tribulationes oportet nos intrare in regnum Dei," Acts 14, 21, etc. Therefore, we legitimately infer that the mystic sense of "multiplicatae sunt aquae et elevaverunt arcam in sublime" is: "tribulations led and lead souls to perfection."] ÇVII, 375.

263. **As direct argument the mystic sense has no weight whatever unless it be clearly proved to be a true mystic sense** either by the testimony of Holy Writ itself, as Deut. 25, 4, I Cor. 9, 9 and I Tim. 5, 17f, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn etc," or by the authority of the Church or the unanimous consent of the Fathers or authorized expounders of Holy Scripture.

264. Scholion. True, Cardinal Newman says: "In all ages of the Church, her teachers have shown a disinclination to confine themselves to the mere literal interpretation of Scripture. Her most subtle and powerful method of proof, whether in ancient or modern times, is the mystical sense, which is so frequently used in doctrinal controversy as on many occasions to supersede any other . . . It may almost be laid down as an historical fact that the mystical interpretation and orthodoxy will stand and fall together" (The Arians of the Fourth Century, Appendix, Note 1, q. v.). But bear in mind two things, first that Card. Newman, like his model, Cicero, made his proofs to consist chiefly of exposition, secondly that St. Francis de Sales maintains that the truths of faith need only be shown clearly and attractively, to be loved and embraced. These two things can be achieved above all by a pious and judicious use of the mystic sense. The great Cardinal's assertion did hardly go beyond these limitations and is, therefore, not contrary to the statement that as a direct argument the mystic sense has no value unless it have the support indicated in the preceding number.

265. ⌈ **The rules to be observed for setting forth the mystic sense are**

a) The interpretation must not be forced: It must really be suggested by the literal sense, as in the case with St. Paul's explanation of the disposition of Esau towards Jacob, as illustrating the disposition of the Jews towards the gentiles, Rom. 9, 11-13, and also the relation of Sion or Jerusalem towards the Church, Gal. 4, 25f. ⌋ ęXII, 309.

266. **b) ⌈ Where none of the three mystic senses is likely to be implied in the literal sense, nothing more than a mere comparison can be made:** Example: Gen. 2, 10: "A river went out of the place of pleasure to water paradise, which from thence is divided into four heads." Undoubtedly, man is the paradise of Paradise itself, since the earthly Paradise was made only for man as an abode, even as man has been made an abode for God. In this second and mystical paradise, God has caused to spring forth and flow, the river of reason and natural light, . . and this river which God causes to burst forth and water the whole man in all his faculties and exercises, branches out into four heads, according to the four regions of our soul which produce free human acts. For 1) over what is called the practical understanding, the natural light of reason spreads the river of prudence, which inclines our understanding to discern correctly, the evil to be avoided, from the good to be done. 2) It causes the river of justice to stream out and to rule principally in our will, since it is nothing else but the perpetual and constant determination to give to every one his due. 3) It makes the river of temperance flow over the concupiscible appetite to control it. 4) Over the irascible appetite it

sends out the river of fortitude to direct it.] çXII, 309 f, @V, 483.

267. **c) The interpretation must be becoming:** Those who are bent upon finding a mystic sense in every single word of the inspired writers, are greatly exposed to fail against this requirement.

B. In Particular.

268. **The mystic sense is classified into the allegoric, the anagogic, and the tropologic sense.**

In some passages of Scripture all three are found, in others only the one or other or none at all.

I The Allegoric sense:

269. In a wider acceptation the allegoric sense means any kind of spiritual sense. In its specific acceptation **it is that mystic sense which adds to the literal sense of the text a relation to what pertains to the Church militant and concerns things to be believed.** Call it if you will, the mystic sense which refers to Faith. As we have seen, St. Paul expressly sets forth the dispositions of Agar and Ismael towards Sara and Isaac as allegorically referring to the dispositions of the Synagogue towards the Christian Church.

270. One group of allegoric passages is called typical. **This typic sense is that allegoric sense of Old Testament passages which represents in advance, as a kind of prophetia realis, that which was or is to happen in the New Testament.** [The tree of life, the tree of knowledge of good and evil, the ark of Noe, the sacrifice of Isaac, the passage through the Red Sea, the brazen serpent, and many others were considered by the Holy Fathers quite generally as prophetiae reales.] çII, 102.

271. There are recorded also in the **New Testament occurrences which, although not called typical, point to other occurrences in the Militant Church.** Thus, according to St. Chrysostom (Hom. 2, De Cruce et Latrone), the Good Thief signified the repentant gentiles, the bad thief, the unrepentant Jews; compare Luke 23, 39f. Some Holy Fathers take Christ walking on the sea to signify the miraculous condition of the Church Militant in the fluctuating and mutable world, Mark 6, 48, and Christ standing on the sea shore, John 21, 4, to signify the Church Triumphant beyond the elements of this world. And according to St. Augustine (Tract. 28, in Joa.) Christ hid Himself, John 8, 59, to indicate thereby what His members were going to do in times of persecution.—Recollect what was said on this subject in the treatment of the Optical Context.

272. To avoid arbitrary interpretations, [**a thing or event, to be the type of another, must be suggestive of the latter and this**

* i. e. in the mind of God.

latter must, above all, have served as a pattern* for the former. @II, 103. For this reason the juniper tree under which Elias fell asleep in his distress, III Kings 19, 4f, is not likely to have prefigured the Cross.] @XIII, 310.

273. **There are things which could not strictly be called prophetiae reales, but may be considered as allusions to future events.** Thus, near the place where the shepherds connected with the birth of Christ, were minding their flocks, there stood once a tower called Migdel Eder, i. e. Tower of the Flock, Gen. 35, 21. St. Jerome (De Locis Hebr.) says of it that "by its very name it foreshadowed, by a kind of prophecy, the shepherds at the birth of Christ."

274. Again, [in the Passion, you will find that our Lord, being overwhelmed with suffering, was unable to carry the Cross. A certain man, therefore, who followed Him, was summoned to help Him carry the Cross on the shoulders. Most of the persons who played any part in the Passion are not called by name in the Gospel, but this one is mentioned by the Evangelist, and not without mystery, is called Simon, Mat. 27, 32; Mark 15, 21; Luke 23, 26. Simon carries the Cross after our Lord. The Cross is the royal sceptre of our Lord, according to St. Jerome's interpretation of the words of Isaias 9, 6, "and the government is on His shoulders." This sign was like a token for St. Peter that he would one day carry the cross and sceptre of our Lord, not only by suffering, but also by governing. Simon, the Cyrenean, carries the Cross to denote that our Simon would hold the cross of our Lord like a sceptre to rule in the militant Church and to endure pain.] @VII, 44f.

275 II The Anagogic sense:

[**The anagogic sense is that mystic sense which refers Scripture narrations to what will take place in the next world and concerns things to be hoped for.**] @XII, 310.

276. The scene of Jacob's meeting with his cousin Rachel at the well is anagogically explained thus by St. Francis de Sales: [Jacob signifies our spirit when in the glory of Heaven. It kisses the flesh at its resurrection and gives water of exceedingly great delight to the flock of its senses, and weeps for joy. There is no mourning there, but yet joyful weeping; just as Joseph wept at the sight of his beloved Benjamin (Gen. 43, 30). For then our body sees its own brother, Christ, and the flesh brings word to its mother, that is, to the mercy of God, or to the heavenly Jerusalem.] @VIII, 200.

III The Tropologic or Moral sense:

277. **The tropologic or moral sense is that mystic sense which refers Scripture narrations to what takes place in our soul and conscience in the practice of faith.** @XII, 310. Charity is, then, its chief object.

278. A tropologic sense of [the Cananean woman's coming out from those coasts, Mat. 15, 22, is prayer. By prayer we go in some manner out of our land, in as much as it is a raising of our mind to God.] @VIII, 267. Again, St. Francis de Sales assigns, with St. Bernard, as a tropologic sense of Christ's word to the man sick with the palsy mentioned by St. John, 5, 8, and that other mentioned by St. Matthew, 9, 5. 6, "Arise, take up thy bed and walk," these three marks of spiritual life and health: Arise, look towards Heaven, you who mind earthly things, Phil. 3, 19; take up your bed, bring your body into subjection, and walk in the commandments of the Lord.] @VIII, 275.

279. Let one Scripture text be exemplified in the literal, the allegoric, the anagogic, and the tropologic sense:

[Those words of God concerning Esau and Jacob, Gen. 25, 23, "Two nations are in thy womb, . . one shall overcome the other, and the elder shall serve the younger, are understood

280. a) in the literal sense thus: Two peoples went forth according to the flesh, the Idumeans from Esau, the Israelites from Jacob. The Israelites, although weaker than the Idumeans, under David subdued them.

281. b) in the allegoric sense thus: Esau represents the Jewish nation, which was older than the Gentiles, in as much as they were the first to hear the Gospel. Jacob represents the Gentiles, who, although younger, superseded the Jews.

282. c) in the anagogic sense thus: Esau represents the body, which, both in the case of Adam and in our own, existed before our soul. Jacob signifies our soul. In the next world the spirit will overrule and direct the body, which will without the least resistance serve the soul perfectly.

283. d) in the tropologic sense thus: Esau is our self-love, Jacob our love for God. The love of self is older, being born with us; the love of God is younger, being acquired by penance and the Sacraments. Nevertheless, the love of God must become the master and when it is established in a soul, self-love is subject and subservient to it.] @XII, 310f.

Seventh Chapter

THE ISAGOGIC SENSE

284. [**The isagogic sense is that sense which is gathered or brought in from versions other than the one under consideration, i. e. the Vulgate,** as in this treatise we take the Vulgate, the ordinary version in the Latin Church, and canonized by Holy Church, who is "justified in herself" (Ps. 18, 10).] @VIII, 91. 399.—Regarding the use of the word "sense," remember the concluding remark in no. 6.

285. Christ quoted both from the Septuagint, and from the original Hebrew version in Mat. 27, 46; Mark 12, 29f; Luke 22, 37.

286. It is true that **the Vulgate is of all editions decidedly the best** and Father Heuser, in the American Ecclesiastical Review made this very fitting comparison to illustrate the fact that St. Jerome's translation is preferable to the originals or copies of originals available in the eleventh century and after: " . . a good copy in plaster, of a coin taken at a time when the figure and inscription were still perfect and clear, is a much better reading of its true value than the original itself would be after centuries, during which the material of the coin had been allowed to corrode, thus partly effacing the reading."

287. Nay, surprising as it may be, there are passages in the Vulgate which the Hebrews acknowledge to be conformable to the original text, while their present Bible reads differently, e. g. ⌈ Exod. 38, 8, in the Vulgate: "He made also the laver of brass, with the foot thereof,of the mirrors of the women that watched at the door of the Tabernacle"; in the present Hebrew text: " . . on which appeared a memorial of the assembly which met at the door of the Tabernacle." ⌋ @VIII, 385.

288. We can not be surprised, therefore, that **St. Francis de Sales availed himself of the isagogic sense only to understand the Vulgate correctly and to confirm and elucidate it.** ⌈ For I know, says he, that the Holy Ghost has authorized it by the Council of Trent, and that, therefore, all of us ought to keep to it: other versions I use only for the service of this one, when they explain and confirm its true sense. ⌋ @IV, 9f.

289. For this reason, besides others, he rejected ⌈ Tertullian's translation (Lib. de Resurrectione Carnis) of Ps. 91, 13, according to the Septuagint, which has for "Palma" φοῖνιξ. This Greek word means, indeed, phoenix as well as palm. Tertullian **chose phoenix.** But the Hebrew has תמר (thamar), which means **palm tree only.** ⌋ @VII, 84. 378; VIII, 399. "Justus ut palma florebit" is, therefore, the right reading.

290. **Agreement between the various ancient texts and versions must be maintained as far as possible;** respect towards God's care for His written word demands it.

291. **Sometimes recourse to the isagogic sense is necessary lest we misunderstand the Vulgate.** Thus Ps. 88, 45: "Destruxisti eum ab emundatione" might well be supposed to mean, "Thou hast cleansed him so thoroughly as to destroy him altogether." The context would most perfectly bear this interpretation, vv. 39-47. But "emundatio" is here equivalent to "munditia," and "destruxisti" to "spoliasti," which is not a distorted rendering, and, on the other hand, agrees with the Hebrew text, whereas the other interpretation would unnecessarily introduce a discrepancy, **contrary to the preceding rule.**

Again, might not Phil. 3, 8, "Omnia detrimentum feci," have the meaning "I considered, aestimavi, all things as a loss, as compared with the spiritual gain I could make"? Compare the Latin "Magni facere." Such, undoubtedly, is the meaning of "facere" in Mat. 12, 33, as has been explained above, no. 149, and the context, Phil. 3, 6-8, suggests it: "secundum justitiam, quae in lege est, conversatus [sum] sine querela. Sed quae mihi fuerunt lucra, haec arbitratus sum propter Christum detrimenta. Verumtamen existimo omnia detrimentum esse, propter eminentem scientiam Jesu Christi, Domini mei, propter quem omnia detrimentum feci"—giving here merely the motive of his low appreciation of those things, with the emphatic repetition—"et arbitror ut stercora, ut Christum lucrifaciam." He retained, then, his possessions, but made no account of them. But no, the Greek text, ἐ ζ ημ ι ώ θ ην I have been fined, I have suffered loss, excludes this meaning, and as we have just seen, the exegete must carefully avoid introducing, without necessity, discrepancies between texts of ancient versions, or originals. Therefore the Douay rendering is sustained by the isagogic sense only, namely, "I have suffered the loss of all things."

292. As an example of elucidating the Vulgate text by means of the isagogic sense, the Saint gives this: [What the heavenly Spouse says to His Spouse, "Thou hast wounded My heart," Cant. 4, 9, is excellently illustrated by other versions, namely, "Thou hast taken away My heart," Septuagint Version, or "Thou hast snatched away and ravished My heart," @IV, 9f. Again, the word of our Saviour, "Blessed are the poor in spirit," Mat. 5, 3, is much amplified and made much clearer by the Greek version, "Blessed are the beggars in spirit." @ib. Again, the promise made by our Lord to His Apostles and the Church, "But when He, the Spirit of Truth, is come, He will teach you all truth," John 16, 13, seems to be understood by the Church (see Collect of Wednesday after Whitsunday) in the sense of the Greek version, "But when He, the Spirit of Truth, is come, He will lead you all into truth."] @I, 313.

Another noteworthy example is this: [The word testament is freely used in the Latin and in the Septuagint versions, although the Hebrew word ברית (berith) signifies properly covenant. We rightly use the word "covenant," because the condition is implied, that, on the part of men, they will not turn ungrateful; and the word "testament," because in this covenant between God and man the greatest goods promised to men are granted only after the death of the testator and because this Will of God draws all its strength and effect from His death (Heb. 9, 16f). It is, then, a testament as the Vulgate says, but such a testament as is undone by ingratitude and disloyalty, as the Hebrew text insinuates.] @VIII, 232f.

293. Ps. 1, 5, "ideo non resurgent impii in judicio" is understood a) of the human tribunal: the wicked will be condemned before men; they will never be able to heave themselves out of their infamy; b) of the Divine judgment, on the last day: they will not rise for another trial, or to a better condition than they were in, for they will be victims of the second and final death, (Apoc. 2, 11). The Hebrew "the wicked shall not stand in the judgment suggests at once another way of interpreting the resurgent of the Vulgate: they shall not hold their own, they will not come to recognition again, they are condemned for good and all, or also, they shall not erect themselves to stand boldly, but shall be cast down, depressed, humbled.

294. In Gen. 2, 7 the Vulgate has "spiraculum vitae," but the Hebrew, "spiraculum vitarum," very significative of the oneness of soul (spiraculum) and the plurality of operations (vitarum), vegetative, sensitive, intellective life.

295. Our holy Doctor makes a very similar remark in reference to Cant. 1, 1. 3: [It is true, Theotimus, that while we await this great kiss of indossoluble union which we shall receive from the Spouse there above in glory, He gives us some kisses by a thousand feelings of His delightful presence: for unless the soul were kissed she would not be drawn, nor would she run in the odor of the Beloved's perfumes. Whence, according to the original Hebrew text and the Seventy Interpreters, she desires many kisses., "Let Him kiss me," says she, "with the kisses of His mouth." But because these little kisses of the present life all refer to the eternal kiss of the life to come, the Vulgate edition has holily reduced the kisses of grace to that of glory, expressing the desires of the spouse in this manner: "Let Him kiss me with the kiss of His mouth," as though she said: Of all the kisses, of all the favors that the friend of my heart, or the heart of my soul has provided for me, ah! I only breathe after and aspire to this great and solemn marriage kiss which remains forever, and in comparison with which the other kisses deserve not the name of kisses, being rather signs of the future union between my beloved and me than union itself.] @IV, 188f.

296. It is scarcely worth mentioning that **vernacular and especially Protestant translations can not serve as authorities against the original or the Vulgate texts.** I say, especially Protestant translations, because the variants of the pre-reformation versions are trifling in comparison wiht those of the Reformers. These were, indeed, atrociously incorrect. Tyndal's had 2000 corruptions; Luther's New Testament 1000; Coverdale's, by the confession of the Puritans, who petitioned James I to have it altered, 200 in the Psalms alone. The ministers of Lincoln, in their address to the same James I, call their English Bible "a translation

that taketh away from the text, that addeth to it; a translation which is absurd and useless." Broughton, in his letter to the Lords of the Council, gives this reason for a new translation: "That which is now in England is full of errors"; he maintained that there were not fewer than 848 passages corrupted. Modern Protestant translations do not seem to have been more successful. Ward's Errata on the Bible exhibits vast numbers of examples, and even the most recent contain novelties that are positively riduculous.

297. The following interpretation of a German Protestant boy might fitly be compared with some of them: He attempted to explain to a Catholic boy the meaning of the words, "This is My Body," in German, "Dies ist mein Leib." "Leib," he said, "is simply misspelled for Laib (loaf), and the stress lies on "mein" (my); and then "Dies ist mein Blut" is simply "Dies ist mein Wein," namely "mein Rebenblut" (blood of the grape) and the stress lies again on "mein."

298. To be a little more serious, the expression "to take bread" means generally, even in the Catholic Bible, "to eat." Yet, this can not be the meaning in Mat. 16, 7, "they had forgotten to take bread." Apart from the evidence of the context, the Latin and the Greek versions show it at once, for the former has "panes," the latter ἀρτούς. This indicates that, in some cases, **recourse to the Latin or Greek or other ancient versions may be necessary even when we use approved vernacular Bibles.**

299. **The Greek version is particularly helpful in sentences whose predicate as well as subject are nouns, connected by a copula either expressed or understood.** The Latin Vulgate has e. g. John 1, 1, "et Deus erat Verbum," and I Kings 2, 3: "Deus scientiarum, Dominus est." In both cases "Deus" seems at first sight to be the subject, but Verbum and Dominus being preceded by the definite article, ὁ λόγος, ὁ κύριος, not Deus ὁ Θεὸς, they are the subjects, not Deus. The first of these two instances proves the Divinity of Christ, and for this reason only [did the Arians alter the punctuation, putting a period after Ἦν, erat, and then beginning a new sentence with Ὁ ΛΟΓΟΣ : Verbum hoc erat in principio apud Deum.] @I, 152.

300. In many cases, of course, **very little light is thrown on the real meaning when the various Versions differ considerably,** as e. g. [Exod. 38, 8, Vulgate: " . . quae excubabant in ostio tabernaculi"; Septuagint: " . . jejunabant . . "; Chaldean: " . . orabant . . "; Hebrew: " . . militabant . . ," or, as Cajetanus translates the Hebrew, exercitantes (Compare exercitus, milites, editor of Hermen.) @VIII, 385f. So, according to the root from which the word shiloh, שילה is derived, Gen. 49, 10 is translated differently: "till He come that is to be sent," Vulgate; compare shiloah, השלח Is.

8, 6; John 9, 7-11; Mat. 11, 3. This is based on the reading of ה for ו of other manuscripts.—Or, "till his son come," Targum of Pseudo-Jonathan, Kimchi, Pagninus, Calvin, although it does not seem that shiloh can mean "son" in any place.—Or, "till he come for whom it (the sceptre) was reserved," or "to whom it belongs," or "whose right it is," Septuagint, Aquila, Symmachus, Syriac, Sahadic, Onkelos, and perhaps all other ancient Versions and Manuscripts, except the Vulgate and Pseudo-Jonathan.—Or "till the peaceful one come," perhaps on account of Is. 9, 6, but without any reasonable etymological basis; Luther, Vater, Gesenius, Rosenmuller, Hengstenberg, Keil.] çVIII, 72.

301. **Sometimes, however, the considerable difference lies only in the words taken singly** (vocables), **not in their compound meaning,** as in [Deut. 34, 7: " . . his (Moses) eye was not dim, neither were his teeth moved," Vulgate; neither had his vigor left him," Hebrew; neither were his lips corrupted" or "shriveled," Septuagint; neither was the brightness of his countenance changed," Chaldean.] @VIII, 136.

302. **We must, however, carefully avoid proving too much by the isagogic sense.** Thus ["vallis Josaphat" in which, according to the common interpretation of Catholic interpreters, all mankind will be judged, is that locality situated between Jerusalem and Mount Olivet. The Master of the Sentences mocks at this interpretation (Sent. L. IV, Dist. 48, §4) on the score that the word Josaphat means "judgment of God," whence the Chaldaic version has "valley of division," or "valley of judgment."] @VIII, 257; III, 46. Yet, in as much as Joel (3, 2), living and speaking in Judea as he was, used this expression "valley of Josephat" evidently in the sense in which it must needs have been understood by the inhabitants of Judea to whom he addressed the words of prophecy in Hebrew, we can not take that expression to mean anything else than the valley called at that time* even as now "valley of Josaphat."

303. Scholion. **Mere variants in quotations made by the Holy Fathers may lend advantages.** St. Francis de Sales, e. g., in his admirable "Exhortation to the loving submission which we owe to the decrees of Divine Providence" quotes as a reason Rom. 11, 33, saying: [These "judgments are incomprehensible," or, as St. Gregory Nazianzen reads, "inscrutable," that is, one can not search out and sound their motives; the means and ways by which He executes and brings them to perfection can not be discerned and recognized: and, clever as we may be, yet we shall find ourselves thrown out at every turn and lose the scent.] çIV, 244.

*Some grave authors reject this assertion.

Eighth Chapter

THE MYTHIC SENSE

304. **The mythic sense is the fictitious sense which Rationalists pretend to find in Holy Scripture.** According to Rationalists the ark of Noe e. g., must not be supposed to have been a real building as described in Genesis (ch. 6), but only an imaginary building to represent whatever means man employed in a general cataclysm to preserve himself and the animals useful to him; nay, French railers have not hesitated to call the ark of Noe "un grand bateau" (literally "a big boat," but idiomatically "a big lie"). St. Francis de Sales relates another instance: ⌈ An honest man, and one who in my opinion would not lie, has related to me that he heard a minister of this country, treating of the birth of our Lord, assert that He was not born in a crib, and expounded the text, which says expressly the contrary, as if it spoke in a figurative way, saying: Our Lord also says that He is the vine, whereas He is no vine; in the same way, although He is said to have been born in a crib, yet born there He is not, but in some honorable place, which in comparison with His greatness might be called a crib. ⌋ @I, 190.

Ninth Chapter

THE ACCOMMODATED SENSE

305. **The accommodated sense of Holy Scripture belongs neither to the literal nor to any of the three mystical senses, the Scripture giving, so to say, merely occasion to an appropriate conception.** St. Francis de Sales, therefore, not merely accommodates nor even tropologizes ⌈ Cant. 2, 11, " . . jam hiems transiit et recessit," but paraphrases the literal (metaphoric) sense when he adds: "hiems ille carnifer et carnifex animarum, qui omnem pulcritudinem spirit ualem terrae et animarum exsiccaverat, cordiumque motum hebetaverat, ac madidum et infaustum imbrem sordidarum delectationum genuerat." ⌋ @VIII, 43.

306 **It may either closely resemble literal or mystical interpretation, or else serve** a purpose identical with or similar to that indicated by the Saint in the Preface to Philothea in these words: ⌈ When I quote the words of Holy Scripture I do not always mean to interpret those words, but **only to couch** my **thoughts in more amiable and venerable words of Holy Writ.** ⌋ @III, 3.

307. **To the former kind, which we will call quasi-interpretation,** belongs the following passage drawn from a sermon of his: ⌈ Consider the first Psalm and you will find in it St. Peter or the Pope naively described. He is "the man (v. 1)," which is to confirm his brethern, Luke 22, 32; he is the "beatus," for he is called holy; he it is "who hath not walked in the counsel of the ungodly," because Christ has prayed for thee that thy

faith fail thee not, Luke 22, 32; he it is "who hath not stood in the way of sinners," for he remains with his flock: Feed My sheep, John 21, 17; he it is "who hath not sat in the chair of pestilence," for they praise him in the chair of the ancients, Ps. 106, 32. He it is "who is planted near running waters," for he has the perpetual supply of faith. He it is who never becomes arid, and "who brings forth his fruit in due season," v. 3, for by his fruit are fed the flocks of the Lord, and under his shadow they are protected from heat and cold, for of them the Psalmist says: The sun shall not burn thee by day, nor the moon by night, Ps. 120, 6. ⌋ @VII, 63.

308. Again, in as much as Jerusalem was the emblem of faith, and Babylon that of infidelity, St. Francis de Sales' application of Ps. 136, 9, "Beatus qui allidet parvulos tuos ad petram," is correct whether taken mystically or only in an accommodated sense: When . . any impertinent ideas about your faith, certain mean thoughts and imaginations of intellectual pride assail your faith, what should you do? . . . Dash these thoughts and imaginations against the rock of the Church . . . Blessed is he that dashes his little ones against the rock. ⌋ @VII, 51.

309. To say that the question, "Who is perfect?" has been answered by our Lord when He said: "Every one shall be perfect, if He be as his Master," would be legitimate only in an accommodated sense, although it might piously be supposed to be a secondary literal sense of Luke 6, 40.

310. **To the latter kind of accommodated sense, mere use of biblical words instead of others, belongs the following example,** on Gen. 12, 1: ⌈ O holy, Divine and wonderful summons which God sends to the heart of so many of His creatures, and which has been listened to and followed by a great number of them. But I do not know how it comes that many have heard the sacred call and yet have not gone forth whither God called them. So many things must be seen into, weighed, talked over with this one and that one to make sure that the inspiration is genuine, comes truly from God and that everything is just as it should be. It is only right to consider well and find out what inspiration it is, but after this deliberation, "go forth out of your country and go into the land which God shows you." Do not listen to so many considerations; do not lend ear to so many reasons brought against it; do not delay; for you would run a great risk. Do not fall asleep; be prompt." @IX, 390.

311. **The New Testament Writers make freely use of the accommodated sense of Old Testament texts.** A few examples will suffice: II Cor. 8, 15 St. Paul quotes Exod. 16, 18, while he speaks of an equality produced naturally, Moses, of an equality wholly miraculous.—Again Mat. 2, 15, refers to the Incarnate Son of God the words of Osee 11, 1, "ex Aegypto vocavi filium meum," which were said by the prophet in reference to the Israelites as a

people, just as Luke 1, 54, "Suscepit [Deus] Israel puerum suum." It is true, the typical meaning of Osee seems to be all but proved by collation with Ecclus. 36, 14, "Israel coaequasti primogenito tuo" if we follow the rule that in case of doubt the proper sense (here of "primogenitus," i. e. Christ) must be preferred to the metaphoric (i. e. here, not "Thou hast treated the people of Israel like a first-born," but "Israel, whom Thou hast made like unto Thy first-born.")

Tenth Chapter

THE CABALISTIC SENSE

312. **By this term, derived from** קבל **to receive, is meant properly a secret signification which is said to have come down from the ancients;** but by degrees it was applied also to many other curious incidences and new combinations of texts.

313. The Holy Fathers have not unfrequently ventured on this ground, and so may we, too, make use of such operations, with due sobriety, not to advance any new theory nor any rejected ones nor to prove anything, but rather as a kind of pious curiosity and digression or even a diversion which is calculated to impress some established truth more forcibly upon our mind.

314. **Cabalistry is of a triple kind: the Gematria, the Notaricon, the Temura.**

315. **Gematria,** from the Greek γεωμετρία, treats the letters as numerical signs and then explains the word so computed, by another of the same numerical value. Thus Cabalists found out that the sum of the first two words of the Hebrew Bible, if their letters are taken as numerical signs, make 1, 116, exactly the same as the sentence "in the beginning of the year it was crated," in Hebrew, also taken numerically. Therefore, the world was created at the beginning of **the year,** namely at the autumnal equinox.

Again, that Eliezer, Abraham's steward, took part in the battle recorded in Gen. 14, 14, they find indicated in the number 318 of the soldiers. the numerical value of the letters composing his name, namely 1 -|- 30 -|- 10 -|- 70 -|- 7 -|- 200 = 318.

316. **This sort of cabalistry is not only arbitrary, but useless,** nay, frequently gives rise to superstition, because some coincidences are remarkable, as e. g. the word Amen, אמן = 50 -|- 40 -|- 1 = 91, to which is equal the sum of the words Adonai and Jehova, אדני = (10 -|- 50 -|- 4 -|- 1 =) 65 -|- יהוה = (5 -|- 6 -|- 5 -|- 10 =) 26.—In connection with the appearance of the Holy Ghost at Christ's baptism, in the shape of a dove, some Christian mystics draw attention to this correspondence between περιστερά and A Ω, the symbol for "beginning and end": περιστερά = 801 = Α Ω.

317. But there is a better kind of pious "jugglery" as a modern biblicist calls it, which may more readily be turned to edification, namely the system called **Notaricon**, from the Latin "notare," which takes each letter of a word as an initial of another word. Thus in the first word of the Hebrew Bible, "in the beginning," בראשית the letters give successively the initials of the words signifying "Son," "Spirit," "Father," three," "unity," "perfect." —This is at least interesting.

318. It is true, even this method may be misused, as it actually has been. For St. Irene (II, 34, 4) relates that the Valentinians remarked that the letters of the name of Jesus, in Hebrew, ישו , give the initials of "God, Heaven, and-Earth," יהוה , שמים , והארץ.

319. St. Augustine, who abounds in this industry, explains in his commentaries on the Gospel of St. John (Tract. 10, no. 12) how fitly Adam bore this name, because, if Adam is written in Greek, it consists of the initials of ἀνατολή , East, δύσις , West, ἀρκτός , North , μεσημβρία South, significative of his race being spread all over the earth.

320. **Temura**, from תמורה , changing, exchange, transposes letters of a word, phrase or sentence to construct another.—By this system of cabalistry Pilate's question, "Quid est veritas?" was found to contain neither more nor less than the letters for the best answer, namely, "Est vir qui adest," Christ, to whom the governor addressed that question, John 18, 38.

321. By this method also Picco di Mirandola found in the first word of the Hebrew Bible the following: "Pater, per Filium, principium [et] finem, creavit caput, ignem, fundamentum (i. e. the world of pure spirits, the siderial heaven, and the earth) magni hominis (i. e. macro-cosmi) foedere bono."

Conclusion

322. These rules and observations have proved very helpful to students and others, and it is sincerely hoped they will be so to all who study and apply them. In a great number of cases they will form no bridge from our ignorance to knowledge, especially if, like the ancient Fathers, we do not claim to know the meaning of any passage as long as we do not know its mystic meaning as well as the literal. Even [St. Augustine (Ep. 191, c. 21; ad inquisitionem Januarii, lib. 2, al. ep. 55.) confesses that he does not understand the greater part of Holy Scripture.] @I, 189. But yet, be it remembered that "the soul of a holy man discovereth sometimes true things, more than seven watchmen that sit in a high place to watch," Ecclus. 27, 18. "Was kein Verstand der Verstaendigen sieht, das erfasst in Einfalt ein kindlich Gemuet."

D. S. B.

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Test Questions

(No answer without hermeneutic proof)

Gen. 1, 26: What is the purport of "et" before "praesit"?
3, 11: " " " " " the question?
6, 3: " " " " " "que" in "eruntque"?
8, 7: " " " " " "donec"?
19, 20: " " " " " "et"?
35, 5: " " " meaning of "terror Dei"?
Exod. 6, 30: " " " " " "coram"?
Lev. 6, 25: " " " " " "sanctum sanctorum"?
Num. 32, 10: " " " " " "si"?

Jos. 24, 32: "et fuit in possessionem filiorum Joseph"; show from John 4, 5 the meaning of "et".

I Kings 16, 7: What is the value of "quia abjeci eum"?
20, 17: " " " meaning of "addidit"?
21, 4: " " " " " "si"?
26, 12: " " " " " "sopor Domini"?
II Kings 7, 26: " " " " " "coram Domino"?
14, 13: " " " " " "et" before "non reducat"?

III Kings 19, 18: How does this verse agree with verse 14?

Job 1, 11: Explain "nisi".
1, 16: " "ignis Dei".
6, 28: What can be the purport of the imperative "explete"?

Ps. 5, 12: Is "et" merely conjunctive? or could we substitute "nam" without corrupting the text?
13, 5: Explain "timor" and "timore".
21, 4: " how this figure "laus Israel" is to be understood; objectively? subjectively? or otherwise?
29, 5: Explain the meaning of "memoriae sanctitatis ejus".
40, 9: How would you translate "Constituerunt verbum iniquum adversum me"?
What is the meaning of "adjiciet"?
54, 10: What meaning has the imperative in this verse?
70, 17: " " " "donec" " " " ?
74, 7: Is anything to be supplied?
76, 17: What import do you give to the repetition in this verse?
79, 11: " meaning do you attribute to "arbusta ejus cedros Dei"?
80, 15: What value has "forsitan" in this verse?
89, 4f: Give your own translation in the clearest way you can.
90, 3: Find a better translation than "sharp word" for "verbo aspero."

94, 11: What means "si"?
104, 3: " " "laudamini in nomine sancto ejus"?
107, 3: " figure do you see in "gloria mea"?
109, 1: " does "donec" imply?
113, 7: Explain "a facie."
120, 6: What do you infer from the comparison of this verse with Gen. 31, 40?

Prov. 25, 23: Translate this according to usual English idiom.
Wisd. 2, 23: Explain "ad imaginem similitudinis."
Is. 5, 9: What is the meaning of "nisi"?
9, 2: Is not "eis" redundant?
22, 14: What hermeneutic rules are illustrated by this verse?
24, 3: " " " " " " " " ?
24, 11: Explain "super vino".

Jer. 17, 18: What does this imprecation imply?
52, 1: " do you remark about the expression "filius viginti unius anni"?

Soph. 1, 6: What is the meaning of "non estis inebriati"?
Agg. 1, 6: Explain "de post tergum Domini".
Mat. 12, 31f: "shall be forgiven . . . shall not be forgiven"; explain the two clauses.
23, 8: What rule is to be applied to interpret this verse correctly?

Mark 16, 2: Explain "una sabbatorum."
Luke 1, 54: What is the literal meaning of "Israel puerum suum," and " " " " " " Mat. 2, 15: "ex Aegypto vocavi filium meum"?
8, 15: Explain "et videamus hoc verbum quod factum est."
8, 19f: What sense may "fratres" have in Holy Scripture?
19,42: Explain the clause "Quia si cognovisses et tu."
20, 23: Is "whose wife of them is she?" a case of redundancy?

John 5, 29: Explain the antithesis.
5, 46: Give the meaning of "fortisan."
7, 46: What does this answer refer to?
11, 28: "vocat te"; how do you justify this assertion of Martha?

Acts 1, 6: How is "si" used in the Vulgate?
6, 3-5: What must we infer from "Stephanum, virum plenum fide et Spiritu Sancto"?
9, 15: Explain "vas electionis."

Rom. 7, 1-6: Account for the transposition of the members of the comparison "mulier (= soul) vivente viro (= νόμος) alligata est legi; si autem mortuus fuerit vir ejus, soluta est a lege viri, . . vos mortificati estis legi."

I Cor. 3, 11: How does this agree with v. 10?
16, 2: Explain "per unam sabbati."

II Cor. 12, 9: By what hermeneutical principle can you ascertain the meaning of the words "virtus in infirmitate perficitur"?

Gal. 2, 11: Who was this Cephas?

5, 25: Compare this verse with 6, 11.

Phil. 2, 6-8: What antitheses (either perfect or imperfect) do you notice in these verses, and what do you infer from them respectively?

II Thess. 2, 3f: What is the apodosis of "nisi," or what is the meaning of "nisi"?

I Tim. 5, 18: Does St. Paul quote any written Gospel? (Use verbal concordance).

I Pet. 3, 14: What word is omitted, and what is the sense of "timorem"?

I John 2, 19: Is there any omission in this verse?

5, 9: Complete the argument "si testimonium hominum accipimus, testimonium Dei majus est."

Apoc. 3, 16: What is the meaning of "et"?

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(See also Classified Index in front of Treatise)

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Dieu soit beni.

ERRATA

Page 56, No. 178, line 2 from end, insert after meridiem," the following words: to which too synonymous terms

Page 78, the foot note should be on Page 79

Page 82, No. 292, line 2 from end read into all instead of all into

Page 83, No. 296, line 6 read with instead of wiht

Page 86, No. 307, line 6 read who instead of which

Page 87, No. 309, line 3 read he instead of He

74 255 1 mystic literal

W9-DAO-366